

THE
MISSIONARY HERALD.

VOL. XL.

OCTOBER, 1844.

No. 10.

American Board of Commissioners for Foreign Missions.

THIRTY-FIFTH ANNUAL MEETING.

THE American Board of Commissioners for Foreign Missions held its thirty-fifth annual meeting in the South Church in Worcester, Massachusetts, commencing on Tuesday, September 10, 1844, at 4 o'clock, P. M.

CORPORATE MEMBERS PRESENT.

Hon. THEODORE FRELINGHUYSEN, LL. D.
Gen. HENRY SEWALL.
JEREMIAH DAY, D. D., LL. D.
LEONARD WOODS, D. D.
WILLIAM ALLEN, D. D.
JOSHUA BATES, D. D.
HEMAN HUMPHREY, D. D.
THOMAS DEWITT, D. D.
JOHN CODMAN, D. D.
JUSTIN EDWARDS, D. D.
THOMAS BRADFORD, Esq.
HENRY HILL, Esq.
ENOCH POND, D. D.
Hon. S. T. ARMSTRONG.
RUFUS ANDERSON, D. D.
Rev. DAVID GREENE.
ORRIN DAY, Esq.
CHARLES STODDARD, Esq.
Rev. SYLVESTER HOLMES.
WILLIAM J. ARMSTRONG, D. D.
DANIEL NOYES, Esq.
Rev. NEHEMIAH ADAMS.
THOMAS SNELL, D. D.
ELISHA YALE, D. D.
MARK TUCKER, D. D.
JOEL HAWES, D. D.
THOMAS H. SKINNER, D. D.

DAVID MAGIE, D. D.
BENJAMIN TAPPAN, D. D.
Rev. CHARLES WALKER.
MARK HOPKINS, D. D.
Hon. THOMAS W. WILLIAMS.
AMBROSE WHITE, Esq.
Rev. AARON WARNER.
R. T. HAINES, Esq.
Rev. JAMES G. HANNER.
THOMAS FLEMING, Esq.
ELIPHALET WICKES, Esq.
Rev. SILAS AIKEN.
BELA B. EDWARDS, D. D.
DANIEL DANA, D. D.
ALFRED ELY, D. D.
DANIEL DOW, D. D.
Hon. REUBEN H. WALWORTH, LL. D.
Hon. DAVID MACK, JR.
Hon. WILLIAM DARLING.
WILLIAM PAGE, Esq.
Rev. ZEDEKIAH S. BARSTOW.
Rev. HORATIO BARDWELL.
Hon. EDMUND PARKER.
Rev. ALBERT BARNES.
Rev. WILLARD CHILD.
ANSON G. PHELPS, Esq.
Rev. HARVEY COE.
EBENEZER ALDEN, M. D.
Hon. CHARLES W. ROCKWELL.

CHAUNCEY A. GOODRICH, D. D.
 RICHARD S. STORRS, D. D.
 HOB. ALFRED D. FOSTER.
 ELIPHALET GILLET, D. D.
 JOEL PARKER, D. D.
 JOHN NELSON, D. D.
 REV. JOHN WOODS.
 REV. ARCHIBALD BURGESS.
 REV. THOMAS PUNDERTON.
 REV. WILLIAM T. DWIGHT.
 REV. ALVAN BOND.
 REV. JOHN K. YOUNG.
 ARISTARCHUS CHAMPION, Esq.
 WILLIAM RICHARDSON, Esq.
 CHARLES M. LEE, Esq.
 HENRY WHITE, Esq.
 ANSEL D. EDDY, D. D.
 WILLIAM L. F. WARREN, Esq.
 REV. JOSEPH STEELE.
 REV. JOHN C. SMITH.
 WILLIAM WISNER, D. D.
 EDWARD ROBINSON, D. D., LL. D.
 WILLIAM PATTON, D. D.
 REV. SWAN L. POMROY.
 BENJAMIN C. TAYLOR, D. D.
 WILLIAM W. STONE, Esq.
 SAMUEL H. PERKINS, Esq.
 REV. SELAH B. TREAT.

HONORARY MEMBERS PRESENT.

Maine :—

Rev. Oren Sikes, Mercer.
 Rev. William J. Breed, Bucksport.
 Rev. John Maltby, Bangor.
 Rev. Cyril Pearl, Harrison.
 Rev. James P. Richardson, Otisfield.
 Rev. J. B. Condit, Portland.
 Rev. John W. Chickering, do.
 Rev. Asa Cummings, do.
 Rev. Allen Greely, Turner.
 Rev. David Cushman, Bath.
 Rev. I. O. Fiske, do.
 Rev. Ray Palmer, do.
 Rev. A. J. Copeland, Stillwater.
 Rev. Isaac Weston, Standish.
 Rev. J. R. Munsell, East Brewer.
 Rev. Benjamin Tappan, Jr., Hampden.
 Rev. Israel Hills, Lovell.
 Rev. Stephen Thurston, Prospect.
 Rev. E. Thurston, Hallowell.
 Elias Bond, do.
 Rev. Horatio Hsley, Monson.
 Rev. Joseph Blake, Cumberland.
 Rev. R. Carver, Pittston.
 Rev. Charles Frost, Bethel.
 Rev. Edwin Seabury, Newcastle.
 Rev. George E. Adams, Brunswick.
 Leonard Woods, Jr., D. D. do.
 Rev. G. W. Cressy, Kennebunk.
 Rev. Aaron C. Adams, Gorham.

New Hampshire :—

Rev. Daniel O. Morton, Bristol.
 Rev. John Thompson, Winchester.
 Rev. A. W. Burnham, Ringde.
 Rev. Caleb B. Tracy, Boscawen.
 Rev. Nathaniel Bouton, Concord,
 Rev. Daniel J. Noyes, do.
 Rev. William Clark, do.
 Rev. Heman Rood, Gilmanton.
 Rev. Daniel Lancaster, do.
 Rev. Isaac Bird, do.
 Rev. Jonathan Clement, Chester.
 Rev. John W. Noyes, do.
 Rev. Benjamin P. Stone, do.
 Rev. G. W. Ash, Westmoreland.
 Rev. M. Hale Smith, Nashua.
 Rev. A. Richards, do.
 Rev. Stephen T. Allen, Merrimack.
 Robert McGaw, do.
 Rev. Moses Kimball, Hopkinton.
 Rev. David P. Smith, Greenfield.
 Rev. Bancroft Fowler, do.
 Rev. Elisha Rockwood, Swanzy.
 Rev. Alvah Spaulding, Cornish.
 Rev. Rufus A. Putnam, do.
 Rev. Darwin Adams, Alstead.
 Rev. A. B. Warner, Milford.
 Rev. H. Moore, do.
 Richard Boylston, Amherst.
 Rev. Cyrus W. Allen, Pelham.
 Jeremiah Tyler, do.
 David B. Chapin, Newport.
 Rev. Isaac Willey, Goffstown.
 Rev. Winthrop Fifield, Epsom.
 James F. Isham, New Alstead.
 Rev. James W. Perkins, Warner.
 Rev. Daniel Goodwin, Brooklyn.
 Rev. James Boutwell, Brentwood.
 Rev. Moses Gerould, Hinsdale.
 Rev. Joel Davis, Croydon.
 Rev. William A. Whiton, Plainfield.
 Rev. Otis C. Whiton, Harrisville.
 Rev. Pliny B. Day, Derry.
 Rev. Isaac Knight, Franklin.
 Rev. Samuel Lee, New Ipswich.
 Rev. Erdix Tenney, Lyme.
 Rev. John Sabin, Fitzwilliam.
 Dexter Whittemore, do.
 Rev. Jonathan Magee, Fraceestown.
 Rev. Thomas Savage, Bedford.

Vermont :—

Thomas A. Merrill, D. D., Middlebury.
 Rev. Horatio N. Graves, Townsend.
 Rev. C. Kidder, West Brattleboro'.
 Rev. John Gridley, Montpelier.
 Rev. Isaac R. Worcester, do.
 Rev. Amos Foster, Putney.
 Rev. James Hobart, Berlin.
 Rev. Andrew Royce, Barre.

E. C. Tracy, Windsor.
 Rev. Thomas Kidder, do.
 Rev. George Butterfield, Hartford.
 James Adams, Castleton,
 Rev. B. B. Newton, Chelsea.
 Rev. J. D. Wickham, Manchester.
 Rev. Elijah W. Plumb, Pawlet.
 Rev. H. F. Leavitt, Vergennes.
 Rev. Stephen Morse, Thetford.
 Rev. Aldace Walker, West Rutland.

Massachusetts:—

Hon. Daniel Waldo, Worcester.
 Rev. Rodney A. Miller, do.
 Rev. Seth Sweetser, do.
 Rev. Elam Smalley, do.
 Rev. George Allen, do.
 Rev. C. Shumway, do.
 Rev. Joseph Emerson, do.
 Ichabod Washburn, do.
 Parley Goddard, do.
 Wyman Fay, do.
 Rev. George W. Blagden, Boston.
 Rev. Edward N. Kirk, do.
 Rev. Daniel M. Lord, do.
 Rev. Joseph S. Clark, do.
 Rev. Dorus Clarke, do.
 Charles Scudder, do.
 John C. Proctor, do.
 Daniel Safford, do.
 Francis D. Stedman, do.
 Rev. David Dyer, do.
 Thomas Thwing, do.
 Rev. George C. Beckwith, do.
 Rev. Asa Bullard, do.
 Henry H. Anderson, do.
 Henry H. Jones, do.
 William R. Hooper, do.
 Rev. S. H. Riddel, do.
 Rev. Austin Phelps, do.
 Rev. Seth Bliss, do.
 Alvan Simonds, do.
 William G. Lambert, do.
 George Rogers, do.
 Henry Edwards, do.
 Edward Beecher, D. D. do.
 Nathan Carruth, do.
 Rev. E. P. Rogers, Northampton.
 C. J. Tenney, D. D. do.
 William H. Stoddard, do.
 Rev. Nathaniel Beach, Millbury.
 Rev. S. G. Buckingham, do.
 Rev. Sidney Holman, do.
 Cyrus March, do.
 Lyman Goodell, do.
 John Leland, do.
 Henry Pierce, do.
 Solomon Woodward, do.
 Rev. George Trask, Warren.
 Rev. William A. Stearns, Cambridgeport.
 Rev. George C. Partridge, Brimfield.

Rev. Abel G. Duncan, Hanover.
 John Fiske, D. D., New Braintree.
 Joseph Bowman, do.
 Richard S. Storrs, Jr. Braintree.
 Rev. Robert Crawford, North Adams.
 Rev. William Bushnell, Newton.
 Rev. Lyman Gilbert, do.
 Rev. Sylvester F. Bucklin, Marlborough.
 David Goodale, do.
 Rev. James Means, do.
 Rev. C. Goodrich, Malden.
 Rev. William P. Paine, Holden.
 Rev. Elisha Fiske, Wrentham.
 Rev. Horace James, do.
 Edward Pratt, do.
 Rev. Ebenezer Newhall, Lincoln.
 Rev. M. G. Pratt, Auburn.
 Edwards A. Park, D. D.; Andover.
 Rev. C. E. Park, do.
 Rev. R. T. Searle, do.
 Rev. D. M. Mitchell, do.
 Rev. Jesse Page, do.
 Rev. Leonard S. Parker, West Brookfield.
 Rev. Christopher Marsh, Roxbury.
 Rev. Augustus C. Thompson, do.
 Franke Williams, M. D., Newburyport.
 Rev. William H. Sanford, Boylston.
 Rev. Levi Packard, Spencer.
 Rev. Lewis Sabin, Templeton.
 Rev. John Haven, Stoneham.
 Rev. E. W. Bullard, Fitchburg.
 Rev. George P. Smith, South Woburn.
 Rev. Dennis Powers, South Abington.
 Brown Emerson, D. D., Salem.
 Rev. S. M. Worcester, do.
 Rev. A. J. Sessions, do.
 Rev. Joel Mann, do.
 Isaac P. Foster, do.
 John S. Williams, do.
 Rev. Harvey Newcomb, West Needham.
 Rev. Joseph Vaill, Amherst.
 Rev. George Cooke, do.
 Rev. John Sanford, do.
 Rev. A. M. Colton, do.
 Rev. L. Thompson, South Hadley.
 Rev. Edmund Dowse, Sherburne.
 Rev. Thomas Adams, North Brookfield.
 Rev. A. A. Phelps, East Boston.
 Rev. W. A. Nichols, Brookfield.
 Rev. Lewis F. Clark, Whitinsville.
 Rev. Samuel W. Cozzens, Milton.
 Rev. James D. Farnsworth, Boxborough.
 Rev. Gideon Dana, West Springfield.
 Rev. A. A. Wood, do.
 Daniel Merrick, do.
 Wells Southworth, do.
 Horace Smith, do.
 Rev. Benjamin Wood, Upton.
 Rev. E. W. Harrington, Lunenburg.
 Rev. John C. Paine, Rehoboth.
 Rev. H. A. Tracy, Sutton.

Rev. Constantine Blodgett, Pawtucket.
 Rev. Orrin Fowler, Fall River.
 Rev. Roger C. Hatch, Warwick.
 Rev. Parsons Cooke, Lynn.
 Joseph Avery, Conway.
 Rev. Joseph W. Cross, West Boylston.
 Rev. Francis Horton, West Cambridge.
 Rev. E. Carpenter, Southbridge.
 Hon. Linus Child, do.
 Rev. D. R. Austin, Sturbridge.
 Joseph L. Partridge, Leicester.
 Rev. Josiah Clark, Rutland.
 Rev. J. C. Webster, Hopkinton.
 Rev. Henry Neill, Hatfield.
 Rev. J. W. Ward, Abington.
 Rev. Wakefield Gale, Rockport.
 Rev. E. W. Robinson, Freetown.
 Rev. W. M. Harding, Princeton.
 William S. Bradbury, Westminster.
 Rev. John Murdock, do.
 Rev. S. S. Smith, do.
 Rev. John H. Bisbee, Worthington.
 John Adams, do.
 Rev. David Brigham, Framingham.
 Rev. Amzi Benedict, do.
 Rev. Preserved Smith, Carlisle.
 Rev. Alvin Smith, Enfield.
 Nathaniel Lord, Jr, Ipswich.
 Rev. Edwin Jennison, Ashburnham.
 Rev. James C. Bryant, Littleton.
 Rev. J. Q. A. Edgell, West Newbury.
 Rev. Calvin Durfee, Dedham.
 Seymour Whitman, Williamstown.
 Rev. George T. Dole, Beverly.
 Hon. John Safford, do.
 Rev. John R. Adams, Brighton.
 Rev. Chauncey D. Rice, East Douglass.
 Rev. Reuben Emerson, South Reading.
 Rev. Joseph Haven, Unionville.
 Rev. Frederick T. Perkins, East Cambridge.
 Rev. Austin Cary, Sunderland.
 Rev. P. Cummings, Buckland.
 Rev. Josiah Ballard, Sudbury.
 Rev. George Fisher, Harvard.
 Rev. John Keep, Dana.
 Rev. Joseph Bennet, Woburn.
 Rev. John Bowers, Wilbraham.
 Rev. H. A. Reed, Webster.
 Rev. William Bement, Easthampton.
 Rev. T. D. P. Stone, Holliston.
 Rev. H. B. Hooker, Falmouth.
 Rev. Charles B. Kittredge, Westboro'.
 George Denny, do.
 Rev. M. G. Wheeler, Williamsburgh.
 Rev. Joseph D. Condit, South Hadley.
 E. T. Smith, do.
 Rev. Joseph Peckham, Kingston.
 Rev. Samuel H. Peckham, South Royalston.
 Rev. S. D. Darling, do.
 Rev. L. L. Langstroth, Greenfield.
 Rev. L. R. Phillips, Sharon.

Samuel Osgood, D. D. Springfield.
 Rev. Noah Porter, Jr., do.
 Rev. E. Russell, do.
 Rev. M. E. White, Southampton.
 Rev. Samuel Ware, South Deerfield.
 Rev. Alexander Lovell, Phillipston.
 Rev. Daniel Poor, Foxboro'.
 Rev. Isaac P. Langworthy, Chelsea.
 Josiah Bacon, do.
 Rev. Dudley Phelps, Groton.
 E. H. Barstow, do.
 Rev. C. M. Nickels, Gloucester.
 Rev. H. C. Jewett, do.
 Rev. John A. Albro, Cambridge.
 Rev. James R. Cushing, Haverhill.
 Gilman Parker, do.
 Rev. R. M. Chipman, Athol.
 Rev. Oliver B. Bidwell, Hubbardston.
 Rev. S. G. Clapp, Cabotville.
 Rev. S. C. Bartlett, Monson.
 Rev. Lyman Coleman, do.
 A. W. Porter, do.
 Rev. Alfred Greenwood, Natick.
 Rev. Samuel Hunt, do.
 Rev. David Andrews, Pepperell.
 Rev. Horace D. Walker, East Abington.
 Rev. Eli B. Clark, Chicopee.
 Rev. Hope Brown, Shirley.
 Rev. David Sanford, Medway.
 Rev. Sewall Harding, do.
 Milton M. Fisher, do.
 Rev. George A. Oviatt, Belchertown.
 Ephraim Montague, do.
 Rev. Charles Walker, Danvers.
 Rev. Thomas P. Field, do.
 Rev. Thomas C. Biscoe, Grafton.
 Rev. Elijah Demond, do.
 William Holbrook, do.
 Lewis Holbrook, do.
 Rev. John W. Allen, Wayland.
 Rev. Charles Wiley, Northampton.
 Rev. Willard Holbrook, Millville.
 Rev. Luther H. Sheldon, Townsend.
 Rev. Levi Brigham, Dunstable.
 Rev. Tyler Thatcher, North Wrentham.
 Rev. H. B. Holmes, West Brookfield.
 Rev. Alanson Rawson, Southborough.
 Rev. William A. Hawley, Plainfield.
 Rev. John W. Salter, Douglass.
 Theophilus Packard, D. D., Shelburne.
 Rev. Theophilus Packard, Jr., do.
 Rev. U. C. Burnap, Lowell.
 Rev. S. W. Hanks, do.
 Nathan Allen, M. D., do.
 Rev. Daniel W. Poor, Fairhaven.
 Rev. William A. Houghton, Northborough.
 Rev. John A. Vinton, Stoneham.
 Rev. Henry Adams, Berlin.
 Rev. Charles Packard, Lancaster.
 Rev. Tertius D. Southworth, Franklin.
 Rev. Paul Couch, North Bridgewater.

Rev. Warren H. Beaman, Hadley.
 Rev. Joseph W. Curtis, do.
 Rev. Benjamin N. Martin, do.
 Rev. A. R. Baker, Medford.
 Galen James, do.
 Thomas Eaton, Fitchburg.
 John T. Farwell, do.
 Rev. Thomas T. Richmond, Medfield.
 Rev. Michael Burdett, Blackstone.
 Rev. James H. Merrill, Montague.
 Joseph Cummings, Ware.
 Rev. N. Gale, do.
 Rev. W. I. Budington, Charlestown.
 Rev. Oliver A. Taylor, Manchester.
 Chandler Taft, Uxbridge.
 William C. Capron, do.
 Rev. Lyman Whiting, South Brookfield.

Rhode Island :—

Rev. Thomas Shepard, Bristol.
 Rev. Timothy A. Taylor, Slatersville.
 Amos D. Lockwood, do.
 Rev. Alfred Goldsmith, Little Compton.
 Rev. Arthur Granger, Providence.
 Joseph Wood, Pawtucket.
 Rev. Edwin Leigh, Woonsocket.

Connecticut :—

Rev. Andrew Sharpe, Williamantic.
 Rev. L. Cary, Norwich.
 Rev. H. P. Arms, do.
 William C. Gilman, do.
 Gen. William Williams, do.
 Rev. A. L. Whitman, do.
 Rev. Erastus Dickinson, Chaplin.
 Rev. W. W. Woodworth, Berlin.
 Rev. Joel L. Dickinson, Northfield.
 Rev. Charles S. Sherman, New Haven.
 Rev. Joseph P. Thompson, do.
 Rev. S. W. S. Dutton, do.
 Charles A. Judson, do.
 George Kellogg, Vernon.
 Joseph B. Gay, Thompson.
 David Gould, Sharon.
 Rev. Benjamin Ober, Woodstock.
 Rev. Alvan Underwood, do.
 Rev. Edgar J. Doolittle, Hebron.
 Rev. John R. Keep, Warren.
 Rev. John E. Tyler, Windham.
 Rev. Spencer F. Beard, Montville.
 Rev. Zebulon Crocker, Upper Middletown.
 Rev. J. P. Terry, Somers.
 Rev. Philo R. Hurd, Watertown.
 Rev. Samuel Rockwell, New Britain.
 Rev. David Root, Guilford.
 Rev. J. B. Clark, East Granby.
 Rev. Spofford D. Jewett, West Chester.
 Rev. Daniel Hunt, Pomfret.
 Rev. Lewis Pennell, Norfield.
 Rev. J. W. Alvord, Stamford.

A. J. Hinckley, Mansfield.
 Rev. John Churchill, Woodbury.
 Rev. William R. Jewett, Lisbon.
 Rev. Joseph Ayer, do.
 Rev. D. Bancroft, Willington.
 Rev. William A. Hyde, Westbrook.
 Rev. Andrew Dunning, Plainfield.
 Rev. Mark Mead, Greenwich.
 Rev. Noah Coe, do.
 Rev. George J. Tillotson, Brooklyn.
 Rev. Samuel I. Curtis, Union.
 Rev. J. Burt, Canton.
 Rev. Thomas Tallman, Scotland.
 Rev. Thomas Boutelle, North Woodstock.
 Rev. Chauncey Wilcox, North Greenwich.
 Rev. Thomas L. Shipman, Jewett City.
 Rev. Amos Cheeseborough, Chester.
 Rev. A. C. Washburn, Suffield.
 Rev. Lyman Strong, Colchester.
 Rev. Daniel G. Sprague, do.
 Rev. J. W. Sessions, West Suffield.
 Rev. William Thompson, East Windsor.
 Rev. O. F. Parker, do.
 Rev. R. Landfear, Coventry.
 Rev. Orson Cowles, North Haven.
 Rev. John Smith, Wilton.
 Elisha Faxon, Stonington.
 Rev. Jared R. Avery, Groton.
 Rev. Asa King, Westminster.
 Rev. Walter Clarke, Canterbury.
 Rev. Harvey D. Kitchell, Plymouth.
 Rev. Anson Gleason, Mohegan.
 Rev. George H. Woodward, Stafford.
 Rev. Edwin Hall, Norwalk.

New York :—

Rev. Maltby Gelston, Rushville.
 Rev. Ralph Robinson, Richland.
 Rev. William Todd, Busti.
 Josiah Leonard, Kingsboro'.
 Rev. R. C. Brisbin, Vernon.
 Rev. J. Wainwright Ray, Glen's Falls.
 Rev. F. E. Cannon, Geneva.
 Rev. M. S. Goodale, Amsterdam.
 Rev. Walter H. Bidwell, Brooklyn.
 Rev. W. B. Lewis, do.
 Rev. Isaac Lewis, D. D. New York City.
 Almon Merwin, do.
 James Stokes, do.
 Rev. Charles Hall, do.
 Rev. E. N. Sawtell, do.
 Rev. Austin Dickinson, do.
 Rev. William A. Hallock, do.
 Rev. J. W. McLane, do.
 Rev. Samuel I. Prime, do.
 Rev. William Bradford, do.
 Milton Badger, D. D. do.
 Rev. Edwin Holt, do.
 Rev. Edward Harris, do.
 J. C. Brigham, D. D. do.
 Rev. David B. Coe, do.

Rev. C. S. Stewart, New York City.
 Rev. R. S. Cook, do.
 William Brown, do.
 Rev. S. W. Fisher, Albany.
 Timothy Fassett, do.
 Rev. Walter R. Long, Troy.
 Gurdon Grant, do.
 Rev. C. W. Treadwell, Moreau.
 Rev. M. Harrington, Morrisville.
 Rev. C. Gold Lee, Syracuse.
 Rev. Francis Janes, Colchester.
 Mansfield T. Walworth, Saratoga Springs.
 Rev. L. H. Angier, Buffalo.
 Rev. Amos D. Hollister, New Lisbon.
 Rev. P. H. Fowler, Elmira.
 Rev. Amzi Francis, Bridgehampton.
 Rev. Charles S. Porter, Utica.
 Rev. Albert G. Hall, Rochester.
 Levi A. Ward, do.
 Baxter Dickinson D. D. Auburn.
 H. Mills, D. D. do.
 L. E. Lathrop, D. D. do.
 Geo. Salmon, Fulton.
 Rev. John F. Ingersoll, Hunter.
 Rev. L. Kellogg, Whitehall.
 Rev. Thomas Gordon, Hoosick Falls.
 Rev. J. H. Noble, Schaghticoke.
 Rev. M. C. Searle, New Hartford.
 Rev. S. W. Brace, Skeneateles.
 John Forsyth Jr. D. D. Newburgh.
 Rev. John N. Lewis, do.
 Rev. Wm. C. Wisner, Lockport.
 Rev. I. F. Scovill, Holland Patent.
 Rev. Ebenezer Platt, North Port.
 Rev. A. B. Burke, Riverhead.
 Rev. Silas C. Brown, Pembroke.
 Rev. J. Jay Dana, Cannan Four Corners.
 Rev. Selden Haynes, Rome.
 Rev. L. Pomeroy, Smyrna.

New Jersey :—

Rev. E. Seymour, Bloomfield.
 Rev. T. S. Ward, do.
 Rev. E. Cheever, Newark.
 Rev. Ward Stafford, do.
 L. A. Smith, M. D. do.
 Rev. Robert Street, Connecticut Farms.
 Rev. Clifford S. Arms, Madison.
 Rev. Joseph Cory, New Vernon.
 Cornelius Baker, Rahway.
 Horace Leet, New Brunswick.
 B. O. Canfield, Morristown.
 Rev. Joseph S. Gallagher, Orange.

Pennsylvania :—

Eliakim Phelps, D. D. Philadelphia.
 Anson Rood, do.
 Rev. David Malin, do.
 Rev. Marcus E. Cross, Darby.
 Henry Darling, Reading.

Maryland :—

Rev. James McIntire, Elkton.

Delaware :—

Rev. W. Hogarth, Wilmington.

District of Columbia :—

Rev. James Knox, Washington City.

Virginia :—

James D. Johnson, Norfolk.

Georgia :—

John Stoddard, Savannah.

Rev. R. Hooker, Macon.

Ohio :—

C. E. Stowe, D. D. Cincinnati.

Rev. Newton Barrett, Brecksville.

Louisiana :—

John P. Bullard, Clinton.

Indiana :—

Rev. Solomon Kittredge, Bedford.

Illinois :—

Rev. Charles E. Blood, Collinsville.

Rev. J. M. Sturtevant, Jacksonville.

Iowa :—

Rev. Harvey Adams, Farmington.

Canada :—

Rev. Caleb Strong, Montreal.

The following Missionaries of the Board were also present.

Rev. Hiram Bingham, Sandwich Islands.
 Rev. Levi Spaulding, Ceylon.
 Rev. John Scudder, M. D. Madras.
 Rev. Samuel Hutchings, do.
 Rev. Daniel Temple, Smyrna.
 Rev. Ira Tracy, China.
 Rev. Asher Wright, New York Indians.
 Rev. Ebenezer Hotchkin, Choctaws.

Organization.

Hon. Theodore Frelinghuysen, President of the Board, took the chair. Prayer was offered by Dr. Dana. Rev. Edwin Holt was appointed Assistant Recording Secretary.

Letters were read from the following corporate members, mentioning their regret for their necessary absence, and expressing their undiminished attachment to the Board and its objects: Dr. Neil, Rev. John W. Ellingwood, Hon. Thomas S. Williams, and Dr. Willers.

Rev. Seth Sweetser, Rev. Elam Smalley, Dr. Armstrong, Rev. A. Bond, Rev. A. Rood, Rev. Silas Aiken, and Rev. H. Bardwell were appointed a committee of arrangements.

Report of the Treasurer.

The report of the Treasurer was read, together with the certificates of the auditors, and was referred to Hon. C. W. Rockwell, C. M. Lee Esq., John C. Proctor Esq., William H. Stoddard Esq., and Doct. L. A. Smith, who subsequently recommended its acceptance by the Board. They also say :—

The committee notice that the Prudential Committee have changed the investment of the general permanent fund from sundry banks to bonds of the State of Massachusetts and of the United States, in accordance with the recommendation of the Committee on the Expenditures and Finances of the Board, made at the last meeting, and would express their approbation of the change, and repeat the opinion that it would be wise to adopt the same course with the permanent fund for officers, although now invested in the stock of banks of the highest character.

The committee notice also that the new arrangements made for the printing and distribution of the Herald and Dayspring, have resulted in a material saving of expense, without diminishing their usefulness.

The committee would not fail to express their pleasure, upon learning that the several missions have co-operated with the Prudential Committee in the adoption of a system of annual appropriations, and rigidly adhering to them. Any other course would be disastrous, while the receipts are so limited in comparison with the just demands of the various stations.

Your committee cannot omit to call the attention of the Board to the debt now reported, not because it is large or oppressive, but because it is the accumulation of two years, under very moderate appropriations to the missionary work. They deprecate the influence of any debt upon this cause, and especially an increasing one. It cannot fail to operate as a discouragement to the missionaries abroad, and to those contemplating a missionary life. It imposes a severe and unreasonable duty upon the Prudential Committee and the executive officers, and will affect injuriously our credit with the eminent London bankers through whom the Treasurer makes nearly all his remittances to the missions, and who are at all times under heavy obligations for the Board, relying entirely upon the contributions of the American churches to meet them.

Report of the Prudential Committee.

The conclusion of the report was read entire; the other portions—brief abstracts of the same having been presented by the Secretaries for Correspondence—were referred to committees for examination without being read.

The committee on the domestic operations of the Board were Dr. Parker, William Page, Esq., Dr. Wisner, Rev. John Maltby, Rev. S. M. Worcester, Rev. E. Seymour, and Rev. D. J. Noyes.

That part of the report which relates to Africa, Greece, the Jews, and the Armenians, was referred to Dr. Hawes, Dr. Day, Hon. T. W. Williams, Dr. Merrill, Rev. John Woods, Rev. A. A. Phelps, and Rev. Daniel Temple.

That part of the report which relates to Syria and the Nestorians, was referred to Chancellor Walworth, Hon. E. Parker, Dr. Robinson, Dr.

Dana, Rev. N. Porter, Jr., Rev. John A. Albro, and Rev. C. Strong.

That part of the report which relates to the Mahrattas and Tamil people, was referred to Rev. H. Bardwell, Dr. Patton, Rev. Levi Spaulding, Dr. Forsyth, Rev. J. Clement, and Thomas Fleming, Esq.

That part which relates to Eastern Asia and the Indian Archipelago, was referred to Dr. Skinner, Dr. Tucker, Rev. A. Burgess, Rev. Asa Cummings, Rev. L. Coleman, Rev. G. W. Blagden, and Rev. Charles Hall.

That part of the report which relates to the Sandwich Islands, was referred to Dr. Allen, Dr. Pond, Rev. T. W. Dwight, Rev. Charles Walker, Rev. Wm. A. Hallock, Dr. Eddy, and Rev. John C. Smith.

That part of the report which relates to the North American Indians, was referred to Dr. Humphrey, Dr. Dickinson, Dr. Badger, Rev. D. Phelps, Rev. S. Harding, Dr. Beecher, and Rev. Charles Packard.

The report of the committee on the domestic operations is as follows :—

The committee have found this portion of the report of the Prudential Committee drawn up with commendable care and skill, and recommend it as well adapted to diffuse needed information, as a part of the history of the doings of this Board and of the principles which ought to govern it.

They find but two items which, in the judgment of the committee, demand the attention and action of this body.

The Rev. Dr. Anderson has, by the direction of the Prudential Committee, spent the greater part of the past year in visiting our missions in the Levant. Your committee recommend that the Board approve of the mission of Dr. Anderson, as a measure well adapted to secure an intelligent and successful prosecution of our work in that quarter of the world, and that the thanks of this Board be tendered to the Rev. Dr. Hawes of Hartford, for his invaluable services in accompanying and aiding our Secretary in his counsels and labors.

The committee also recommend a sufficient employment of agents in visiting the churches and soliciting their aid. While it is desirable that pastors should perform this work, and that the sympathy and co-operation of the churches should be secured, as far as possible, from a spontaneous internal action and an unsolicited organization, yet it is the opinion of your committee that agencies ought to be employed to a sufficient extent to secure the most efficient action at present, and also to aid the pastors, as far as may be, in sustaining permanent and effective organizations.

The report of the committee on the missions to Africa, Greece, the Jews, and the Armenians, is as follows :—

In regard to the mission to Greece, the committee find sufficient reasons stated in the Annual Report to justify and demand its discontinuance, at least for the present, with the exception of Mr. King, who remains at Athens, pursuing his work with encouraging prospects of success. It is painful thus to withdraw from a people for whom, a few years since, so deep and so general an interest was felt. But the course seems plainly indicated

by Providence, and we retire from the field with the prayer and with the hope that the much good seed which has been sown, will not be lost, but will ere long spring up and bear fruit unto eternal life.

Respecting the mission to South Africa, the committee, while they gratefully acknowledge the kind Providence which seems to be opening before the mission a brighter prospect of usefulness than it has heretofore enjoyed, observe a connection between the missionaries and the colonial government which they think demands attention. They are of the opinion that,—while the missionaries should avail themselves, with all gratitude, of any protection in their work which any civil power is disposed to extend to them,—they should take the utmost care not to be its agents or preachers, or to be in any way so allied to, or supported by it, as to identify and associate them, in the eyes of the people to whom they minister, as a part of, or as one with it. The Prudential Committee express the opinion that the arrangement referred to is only of a temporary nature. Your committee commend the subject to their particular attention, and recommend that they take early measures to terminate the arrangement in question, and to maintain the mission in entire distinction from, and independence of, the pecuniary support and control of the colonial civil power.

The mission to the Armenians is one of great and growing interest. The providence and the Spirit of God, favoring in so eminent a degree its operations, unite to commend it to the confidence and prayers, and also to the increasing patronage and hopes of the churches in connection with this Board.

Your excellent missionary, Rev. Mr. Schauffer, is at present left to labor alone among the seventy or eighty thousand Jews who reside in Constantinople. It is hoped that the Prudential Committee will be enabled soon to carry into effect their intention of sending out a well qualified missionary, as soon as one can be found, to co-operate with Mr. Schauffer in the great work which he has to do in behalf of these children of Abraham.

The committee on the missions to Syria and the Nestorians made the following report :

Your Committee have considered the communications of the Prudential Committee to the Board on the subject of these missions respectively. In reference to the Syrian mission, they concur in the conclusion at which the Prudential Committee have arrived, that Mount Lebanon and the adjacent country furnish a field for missionary labor of great and increasing interest, which it would be unwise in the Board to think of abandoning. On the contrary, your committee are decidedly of the opinion that the Board, within the limits of its available means, should endeavor to extend and increase the usefulness of this mission by gradual additions to the missionary laborers employed in cultivating this interesting part of the vineyard of the Lord. The recent visit of one of the Secretaries of the Board to this field of labor, has furnished us the means of forming a more correct opinion as to the usefulness of this mission, than would be likely to be obtained from the opinions of the missionaries themselves. But the committee are pleased to find that upon this subject the personal observation of your Secretary confirms the opinions expressed in the reports of your missionaries now in Syria. And it may not be improper to say that one at least of those missionaries is accustomed to see things as well as to look upon them. He is, therefore,

as well qualified to form correct conclusions upon such a subject, as any of the missionaries in the employ of the Board.

That part of the Nestorian mission which is located on the plains of Oroomiah, called by the Prudential Committee the Persian branch of the mission to the Nestorian Christians, continues to enjoy the smiles of heaven. And although great results have not yet been produced by this mission, your committee have reason to believe the records of eternity will show that the seed already sown upon this fertile plain has already produced a blessed harvest of good among the descendants of the converts of the missionary labors of the Apostles Thomas and Thaddeus. And in cherishing this mission, it is delightful to reflect that we are only repaying, in part, the debt of gratitude the Christian world owes to the ancestors of these nominal Christians, who, in the early ages of the church, sent their own devoted missionaries to the remotest corners of the then known world. Your committee, therefore, recommend an approval of all the measures which have been adopted by the Prudential Committee in relation to this part of the Nestorian mission.

The Turkish branch of the mission, located in the mountain districts, from which so much has been expected, since the hearts of Christians in this country were delighted with the interesting account of the first visit of the lamented Doctor Grant to the Nestorian Mountains, is at present under a cloud. The scimitar of the followers of the false prophet, which many centuries since destroyed the great mass of the Nestorian Christians, then scattered over the plains of Persia, and drove the remnant into these mountain fastnesses, has at length reached them there. And our faithful missionaries are for a time, at least, compelled to abandon their stations in the mountains. And the recent death of the intrepid and lamented Doct. Grant has tended still farther to depress our hopes of the speedy spiritual renovation of this interesting people, through the instrumentality of this Board. Your committee cannot as yet, however, consent to recommend anything which shall even bear the appearance of an abandonment of the spiritual welfare of this portion of the Nestorian people. They, therefore, recommend a suspension of the decision whether this separate branch of the Nestorian mission shall be continued until further information can be obtained as to the probable political destiny of this now afflicted people. If it should ultimately be deemed expedient to discontinue this separate branch of the mission, your committee still trust it will be found practicable to communicate with these mountain districts of the Nestorians, by missionaries in immediate connection with the station at Oroomiah; so that the faithful herald of the cross may again appear in the tops of these mountains, bearing the joyful news of salvation by a crucified Savior to this people, who have for eighteen centuries continued to bear the Christian name.

The committee on the missions to the Malabattas and the Tamil people made the following report :

Your Committee beg leave to say that, in attending to the duty assigned them, they cannot but express a strong desire that the feeble condition of these missions, especially those among the Tamil people, may be speedily strengthened so as to meet the pressing claims of that opening field.

Among the many tokens the divine goodness has shown to the Ceylon mission, your committee cannot but notice the unsolicited testimonials of

respect and favor, recently given by Chief Justice Oliphant and other English gentlemen of high intelligence and respectability on that island, as pleasing evidence that the character of this mission stands high in the estimation of those who are competent to judge.

The committee on the missions to Eastern Asia and the Indian Archipelago reported as follows :

There is perhaps no portion of the great missionary field more deserving of the regards of the church, at the present moment, than China ; and no calls for help are louder than those which come from the missionaries who are there.

The missionaries to the Dyaks of Borneo have been called to pass through great trials. These trials, it seems, have proved an occasion for the exhibition of faith and patience which cannot fail to benefit the churches, while it will bless the souls of these good men, and glorify God. The mission has been weakened by the removal of part of the brethren and sisters to China. Those who remain are firm in their opinion that divine Providence has placed them there ; and they have sent home to the Reformed Dutch Churches by which they are supported, a powerful appeal for a reinforcement. Your committee cannot but hope that this appeal will be fully met. At any rate, so much suffering and labor on the part of these excellent missionaries cannot be lost. It will enlist more sympathy and prayer for devoted servants of the cross in heathen lands.

The report of the committee on the Sandwich Islands is as follows :

From the statement of the Prudential Committee in this part of their report, it appears that during the past year the gospel has continued to exert among the people of the Sandwich Islands the same divine and transforming power, which, in former years, awakened the astonishment of all our churches.

That a most degraded and polluted heathen people, without books and without a written language, should, in less than a quarter of a century, become a partially civilized and Christian nation, with the Bible and many other books in their own language, with a general establishment of free schools which has already made most of the inhabitants readers, with an excellent code of laws and a regular government, acknowledged as an independent government by several of the great powers of the earth, blessed with a multitude of organized churches,—one of which, containing more than six thousand members, is perhaps the largest in the world,—and that this wonderful transformation should stand before us as the direct and undeniable consequence of the introduction of a pure Christianity by the American missionaries ;—these are events which ought not to be forgotten, but which should be dwelt upon by every pious mind to the honor of the glorious gospel.

Such a transforming power, exerted by the religion of Romanism, has never been manifested in the history of the world, because that religion is not the religion of the gospel, but a fatal error and a flagrant corruption of the truth. And yet it appears, that to these distant islands of the sea Jesuit priests have gone—the chosen agents of Rome—not to introduce the Bible, nor to teach the truths of heaven. The tempter is there with his wiles, with his idolatry, with his corruption ; and there is need that we support and encourage our band of faithful missionaries, and that we lift up our prayer continually to God, that he would

defeat this wicked attempt of Antichrist to corrupt and draw away these converts from heathenism.

As an incitement to the prayer of faith, not only for this mission but also for the conversion of the world, and as an incitement also to the contributions and efforts which should attend the prayer, the committee, in conclusion, would allude to one fact in the history of Romanism. At the council of Clermont the princes and bishops of Europe deliberated upon the project of the first crusade. When the design was unfolded by Urban to recover the holy sepulchre by force of arms, the assembled multitude of many nations cried out, in their different languages, “ God wills it ! God wills it ! ” The pope seized upon the words and said, “ Let that be the battle-cry ; let the army of the Lord, as it rushes upon his enemies, shout but that one sound, ‘ God wills it ! God wills it ! ’ ” Surely it becomes American Christians, who wish to recover not only the holy city, now trodden down of the gentiles, but all the heathen nations to God ;—it becomes them all,—the wise men who deliberate, the liberal who give, the devout who pray,—and especially the missionaries and ministers of the gospel, the leaders in this great struggle, who are emphatically the soldiers of the cross ;—it becomes them, with the project before them of the *conquest of the whole world to Christ*, to cry out, in the assurance of faith, in the confidence of victory, “ *God wills it ! God wills it !* ”

The committee on the missions to the North American Indians remark :

While it is distressing to see how the remnants of these aboriginal tribes which were once spread over this great continent, are retiring and wasting away before the advance and cupidity of the white man, it affords some alleviation to know, that the yearnings of Christian benevolence follow them in all their wanderings, and that the self-denying labors of our missionaries have, by the blessing of God, been crowned with so much success.

The Importance of Enlarged Operations.

On this subject Dr. Anderson submitted the following special report ; it was drawn up to serve as the conclusion to the Annual Report.

The system of missions under the care of this Board has made its greatest progress during the past eight years. The church members in the first of these years were 2,100, speaking in round numbers, and were nearly that number during the five previous years. In the second of these years, it was 2,500 ; in the third, 7,300 ; in the fourth, 17,200 ; in the fifth, 19,800 ; in the sixth, 18,200, (there being a decrease this year in consequence of the many excommunications in one or two of the Sandwich Islands churches) ; in the seventh year, 20,800 ; and in the present year, 25,600. No account is here made of the spiritual progress among the Armenians, because the native brethren in that community have not as yet been organized into churches. Not including these, therefore, the increase in the number of church-members in these eight years, has been more than ten fold. Within this space of time, moreover, the Sandwich Islands people, on being raised out of the depths of pagan barbarism by God's blessing on missionary labors, have been formally admitted, by the great powers of the world, into the family of Christian nations, and as such assured of the independent enjoyment of their rights. God has also in his providence opened another and better

field for our West African mission to which it has been removed, a thousand miles nearer to the centre of that great continent. In the South African mission, after long trial of our faith and patience, and when these, in its supporters, were on the point of failing, our mission has suddenly been brought into a large place, and now cries to us that the harvest around it is great, while the laborers are few. On the mountains of Lebanon, God has seen fit to employ fire and the sword to break down the institutions of feudalism and the powers of superstition; and though these convulsions have been greatly to our discomfort and the interruption of our labors, they have been the means of opening to us the most important stronghold that exists within the broad compass of the Arabic language. And who among us, eight years since, anticipated such an opening for the truth, as we now behold in the Armenian mind and heart? Who at that time ventured to predict, with any confidence, that the world would so long have uninterrupted course among the Nestorians on the plain of Oroomiah? Who then expected to see, upon the field of our Madura mission, the development of such a tendency to forsake idolatry, and come in neighborhoods and villages under Christian instruction? Or in China, to which the Board sent a mission fifteen years ago, who then entertained the thought, that the grand idea of Christian supremacy among the powers that rule the world, was so soon to be impressed upon the Chinese mind through all its hundreds of millions, and thus a way be opened for the peaceful introduction of the gospel into the grand centres of Chinese population and commerce.

Fathers and Brethren, how much more auspicious are the conditions and prospects of our missions now, than they were at the commencement of the late commercial distress, and when the Board began its struggle—now ended, it may be hoped—to procure the means for sustaining them. How, within these few years, has the field expanded, and become accessible both to sower and reaper, and white unto the harvest. On a hasty survey, it seems as if the expenditures must actually have been enlarged, and the missionaries and other means of exerting influence greatly multiplied. *But it is God's providence and grace that have advanced, and not we.* The contributions and remittances by the associated churches are no greater now, than they were seven years ago, and are even less than they were eight years ago, and less, by some thousands, than the annual average for this period of time. The number of preachers of the gospel is only seven more than it was then; and though they have become more conversant with the languages and character of the people among whom they reside, and have more experience, and doubtless an increase of piety, the period is of course nearer when many of them must sink under the overpowering influence of advancing years and excessive labor and care.

Far be it from the Committee to intimate, that the churches acting through this Board have not increased in love for the cause during the period under consideration, and also in their exertions to sustain the cause. The poverty and distress, growing more intense with each succeeding year, are too recent to be forgotten. It is a great fact that, after the first shock was over, the expenditures of the missions were met without any considerable curtailment; which could not have been without an increase of interest and zeal in the community. Still it is a solemn truth, that, for more than a fourth part of the years allotted to a generation of mankind, some two thousand of the most favored and prospered churches in these United States and in the Christian world, have

added nothing to the extent and power of their instrumentalities for publishing the gospel among the heathen.

Within this period of commercial distress, two special efforts were made by the community to relieve the embarrassed treasury. One was in the year 1837, and resulted in an increase of \$75,000; the other, which was in the year 1842, occasioned an increase of \$83,000. In one other year, there was an increase of \$8,000. The sum of these is \$166,000. But in the other five years, there were diminutions in the receipts amounting to \$106,000. Consequently the value of the increased effort in these eight years, on the whole, was \$60,000, or less than \$8,000 a year. And we find this to have been the rate of progress and increase in the annual receipts of the Board for twenty-two years past, beyond which the investigation has not been carried. The annual progress, taking one year with another, has been about eight thousand dollars. The special efforts, therefore, in these years, did but supply the deficiencies of other years, and sustain a growth in the missions at the very moderate rate, which began in the infancy of our operations, and is probably the least that comports with a healthful development of the system and a vigorous manhood. Indeed, there is reason for some apprehension on this score. To carry out the figure just employed, there is danger of an exhausted constitution. While nothing can be effected without divine influence, it is still a fundamental truth, that the vigor and life of missions lie in the preaching of the gospel. Now the growth of our missions, for the last seven or eight years, has been chiefly from *within*—the result of a divine blessing on means and agencies that were already in the field. This blessing has been special and extraordinary, and the growth has been substantial and most important; and, in ways there is not time now to explain, it has consumed the clear gain of the \$60,000 in the receipts during the period selected for this discussion. There has been no growth from *without*; and the vital power of our spiritual body of laborers is, therefore, tending towards exhaustion. And when, as we see in respected brethren who are with us to-day, it is necessary for some to retire for a time from the field for the revival of that power in themselves, or, what is more to be lamented, when the exhausted servant of Christ finds rest in the grave; what will become of our cultivated lands and our harvest, if we send out no more preachers annually, than we have done of late? There is danger of weakness and exhaustion in our agency, and every instance of success increases the danger. And this brings the committee to the three great practical points now claiming the attention of the Christian community.

1. *The need of an immediate increase in the funds.*

A considerable increase in the number of missionaries during the year before us, is not to be expected. Only a very few of those who enter the ministry this year are supposed to have devoted themselves to a foreign mission as a personal duty. The rest, whose qualifications are adequate, may be supposed to have made their arrangements for service here at home. It may be that some of these will give the subject of their personal duty to the heathen a prayerful reconsideration; but the analogy of the past does not warrant the supposition or the hope, that many young pastors will leave their flocks to others, and go after the lost sheep in the wilderness;—though some of the best and most useful missionaries were once pastors at home in eligible situations. But, with a system of missions that is growing on the right hand and left, that is con-

stantly embracing new converts, and enlarging the number of native helpers and the extent and variety of its labors and cares,—in such a system, if our brethren cannot have accessions of living strength in the persons of missionaries, they will the more need other means. If but few new missionaries are now to be sent, then let our brethren be enabled to employ such expedients as they can, to sustain and carry on this work. Such means are needed at most of the missions. The appropriations for the year 1845, including the present debt of \$21,000, amount to \$264,000. Though this is \$30,000 more than the receipts of the past year, let us not call the exertion necessary to raise it a *special effort*. Nor let us fail to make the effort necessary. There is, however, a question in our finances far more important, than whether the cost of the next year will be met. It is, whether the *rate* of our progress can be much accelerated for years to come. The annual rate of eight thousand dollars is behind the providence and grace of God. It does not provide for the radiant, expansive, growing power inherent in Christian missions. Divide it among the missions, and how small it is. It would have plunged us in deep insolvency, had the missions grown from *without*, as through the grace of God, they have done from *within*. We cannot go on successfully at this rate. We shall find there are inherent and insuperable difficulties in the very nature and constitution of missions. As soon as the Spirit is poured out, these difficulties begin to appear. And never were there such indications of divine agency in the missions, or such glorious indications for the future, as now; never was there such an evident impossibility of going on to the results at which we aim, without much larger funds. Nearly a thousand dollars have been called for and granted to meet the new movement of God's providence at Hasbaya in Syria; a like sum to sustain the native evangelists among the Armenians; and four thousand dollars to sustain the religious movement in villages of Southern India where not a missionary resides. These are mentioned merely as illustrations. What shall be done if the providence and grace of God continue to move so much faster than the churches do? Will the churches stop praying, 'Thy kingdom come?' Will they pray that he will check the progress of his grace? Verily the past rate of increase in the contributions does not accord with the clear indications of the divine will. The field it is incumbent on the associated churches to cultivate, embraces at least 60,000,000 of the 800,000,000 of souls to whom the word of life is yet to be sent. As God is opening this field with accelerated rapidity, shall we not accelerate our movement, and do so steadily, from year to year?

Fathers and Brethren, are we sincere in our professions of desire, that the world may be brought as soon as possible to a knowledge of Christ? It may be that God is trying us on this very point—trying us with a *little*, to see if we will be faithful in *much*—trying us with a "few things" before he entrusts with "many." If we are not faithful in the little, he may take from us all that we have. He has been trying us at the Sandwich Islands. He there caused a small nation to be "born in a day." He there performed an experiment (so to speak) in missions, showing the power of the principles that are placed at our disposal. What he has done there, ought to settle the question in every mind, of the practicability of the world's speedy conversion. It ought to have sent a thrill and shout of joy throughout all the churches, and added tenfold to the faith, prayer, and enterprise enlisted in the work. And God is still continuing the trial. How are we bearing it? Are we doing all we ought to

do for those islands? God is also trying us elsewhere. He is doing so in South Africa—in a different way from what he has done there—by placing tens of thousands of heathen around our brethren, and making them all perfectly accessible to the preached gospel, needing nothing but an outpouring of the Spirit. This fact is known to us, and does it rouse us to fervent and united supplications for such an outpouring? Moreover, God is trying us among the Arabs of Hermon; among the Armenians of Turkey; among the Nestorians of Persia. What he is doing in each of these missions is just fitted to awaken expectation and belief, that he is ready to do the same thing on a much larger scale. And he is trying us in Southern India—here moving whole villages, and there parts of villages—showing us what he will do, if we will but take hold of the work in earnest. And has he not lately, in the view of a wondering world, prostrated the walls of Chinese exclusiveness, thus trying us, whether we have the courage and spirit to march in and subdue the land? Oh that we were wise; that we understood these things. The rate of increase in the amount of the contributions of our churches ought immediately to be much greater than it is. The increase now averages scarcely three cents a year on each member of the church. Shall we not rise at once to an annual income of three hundred thousand dollars; and make that the starting point in the future progress and increase of our pecuniary means for the spiritual subjugation of the earth to Christ?

2. The need of an immediate increase of missionaries.

A strange panic has seized upon our young men preparing for the ministry. They fear there will not be the means of sending them to the heathen, should they offer to go, or of sustaining them in the field. It is a *strange* panic, because it is without any good reason. On one occasion, indeed, at the commencement of the late extraordinary derangement in the finances of the country, the departure of a considerable number of missionaries was delayed for some months. But all those who were in a condition to hold to their purpose, went at length into the field; and no one who has been regarded as qualified for a foreign mission, has ever yet been prevented from entering the field by a want of funds; nor has any one been, on that account, recalled. And it would now be good economy immediately to send out twenty or thirty missionaries of high character and qualifications, if they could be obtained. How urgently they are needed you will see, Fathers and Brethren, as you examine the various portions of this Report. You will not be able to look at the present weakness of the South India mission in respect to numbers, and at the need there is of greatly increased missionary labor, without painful apprehensions as to the consequences. At least ten new missionaries ought to be sent there without delay. The mission in Ceylon, too, needs a reinforcement. So do the South African, West African, and the Syrian missions. So do the missions among the Mah-rattas, the Dyaks, and the Chinese, and several of the missions among our Indian tribes. They need those reinforcements now, and the more urgently because so few missionaries have gone forth since the year 1836. And this demand may be expected to increase from year to year. The harvest never was so great, never so promising for the time to come; and long has it been since the laborers were so few, and so hard to be obtained.

This brings up the third and last topic, to which the Committee would respectfully call the attention of their brethren:—

3. *The need of prayer for an immediate and general revival of religion.*—Experience has shown, that the prosperity of missions to the heathen is intimately connected with the state of religion in the churches. Neither the funds nor the men come freely, when there are few revivals of religion. What is needed to sustain the great cause of benevolence, especially in its more distant and expensive movements, is a spirit that sympathizes with the Lord Jesus in his love for a perishing world. It was in this spirit it had its rise, and it must be in this it will be sustained and carried forward. Let every disciple of the Lord Jesus pray earnestly that he may himself receive a new baptism from above, leading to a new and entire consecration of every power to the service and glory of Christ. Let every disciple pray for every other disciple associated with him in this work, that every one—in every sphere of labor, in every condition of life, in every post of duty—may have a heavenly baptism, and grace to merge all minor points, which at present tend to alienation and weakness, in the grand object of the world's spiritual renovation. Let each church pray for every other associated church; and not for those alone, but for every church of every name throughout the land and the Christian world; that the spirit of truth and grace may descend upon them—a spirit seeking not her own, but the glory of Christ the Head, and the building up of his everlasting kingdom. Oh, were there but this spirit of prayer in every individual engaged in this work, or in every church; were the attention directed to the soul and its relations as beyond comparison the most important thing; and its salvation as the thing, the only thing, for which the Savior shed his blood, and for which he commands missions to be sent into all the world; how delightfully, how gloriously would the work advance. Our hope, our strength is in prayer. Let this great assembly feel the importance, the necessity, the value of prayer. The building up of all our waste places, and the deep-rooting of gospel institutions over all our western soil, is a thing of vast importance as a means of furnishing munitions for our spiritual warfare upon the world lying in wickedness. And who can be indifferent to the evils growing out of Sabbath-breaking, intemperance, slavery, and the many other things of baleful influence that afflict our land? But whatever the object that interests the disciples of the Lord Jesus, however good and important it may seem, if it be any thing short of the recovery of the world to the obedience of Christ and filling it with the glory of his salvation, let us, when acting as his disciples, regard and pursue it as a means to that great end. As he labored and died for that object, and commanded his disciples to live for the same, so let each of us do. This grand combination and concentration of spirit and movement, is not yet attained by the churches. Let us unite in prayer for an outpouring of the Spirit, that will bless those churches which have so long acted through this Board, and all of every name in our land, with such a unity of feeling, purpose, and action, as is contemplated in the memorable prayer of our Lord:—“*That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.*”

The present Duty of the Church to the Heathen World.

On this subject Mr. Treat read the following special report:

The object which our Savior had in view, when he said to his disciples, “Go ye, therefore, and

teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost,” was to secure the spread of his gospel throughout the earth; and not till it shall have been carried to every nation and tribe and family, will the command cease to be obligatory. At the present moment, however, more than six hundred millions of our fellow men are living in ignorance of the only way of salvation; hence it is the obvious and imperative duty of the church to send the gospel to these perishing multitudes, with the least possible delay.

This short and familiar argument for missions has been restated, to prepare the way for an examination of the question, “What is the present duty of Christians to the heathen world?” The answer must necessarily be, “*They ought to go to the full extent of their ability in sending forth and sustaining missionaries; and, having done this, they ought to inquire of the Lord unceasingly for his blessing.*” What then is their ability? To this inquiry the following answer, it is believed, should be given: “*THEY CAN EVANGELIZE THE WHOLE WORLD IN LESS THAN HALF A CENTURY.*” In other words, the laborers who may go forth from Christian lands, can, with the aid which they may hope to receive from native helpers, carry the gospel to every part of the earth, in less than fifty years.

As it should be our first and chief solicitude to ascertain our own duty, it will be the aim of this report to show that the churches which co-operate with the Board, can send the gospel, within the period above named, to sixty millions of the unevangelized inhabitants of the earth; which is allowed to be our full proportion of the entire work. For the purpose of bringing this question to a practical test, a plan of enlargement will be submitted to the Board. It is not proposed, however, as the only, or indeed the best, scheme for the accomplishment of this work; but it will show us, while conceding the undoubted magnitude of the enterprise, how easily the desired result may be secured.

The number of ordained missionaries now sustained by the Board is one hundred and thirty-five. Let us increase this number during the next ten years at the average rate of forty-six and one half a year; in other words, let us fill the places of those who shall be removed by death or otherwise, and send out forty-six and one half additional missionaries every year. At the end of ten years we shall have six hundred ordained missionaries in the field. During the succeeding ten years, let us increase the number at the average rate of sixty a year. At the end of that period, we shall have twelve hundred ordained missionaries who will have gone forth from our own borders.

We will also assume that our schools and seminaries keep pace, both in number and efficiency, with this enlarged system of operations. In that event we may reasonably expect that, with the divine blessing, at the end of twenty years, twelve hundred native helpers will have been brought into the field. Thus we shall have, at the end of only twenty years, twenty-four hundred preachers of the gospel, or one to every twenty-five thousand of the sixty millions whom we have undertaken to evangelize.

For the succeeding twelve years, let us increase the number of missionaries sent out from this country at the average rate of one hundred a year; and let us suppose our native preachers to increase at the average rate of two hundred a year. We shall then have, at the expiration of thirty-two years, one preacher of the gospel for every ten thousand. This will give us ten ministers for a population equal to that of Boston, and

about thirty-five for a city of the size of New York.

By carrying out this plan for another fifteen years, we might have one preacher for every five thousand. And we are to bear in mind that our brethren, during all this multiplication of preachers, will be aided in their work by numerous assistants,—catechists, teachers, and others,—and they will speak to the perishing around them, not only by the living voice, but through the medium of Bibles and tracts, and all the facilities of a rapidly advancing civilization.

1. It may be said, however, that the men cannot be obtained for such frequent and large reinforcements. But we have only to refer to the statistics of our churches, to see that this system of operations will require them to furnish at present, after filling the accruing vacancies, only one missionary a year for every seven thousand five hundred communicants; or one missionary a year for every fifty churches having an average of one hundred and fifty communicants each. It is presumed that the future admissions to our different communions will nearly, if not quite, keep pace with the proposed increase of laborers. For many years, therefore, the same ratio of supply may suffice. And is it too much to ask, that one missionary may be annually raised up from the midst of every seven thousand five hundred, or even five thousand, church members?

Again, if the theological seminaries supported by the churches which employ the agency of the Board will each furnish, after filling the accruing vacancies, four missionaries annually for the first ten years; five for the next ten years, and eight and one third for the succeeding twelve years, there will be no lack of men. But in these very institutions there were, in 1842-3, six hundred and forty-four students; and it is believed that three, if not four, times as many young men are licensed from year to year, as will be needed for each of the ten years to come, according to the above mentioned plan. And who does not know that here, as in commerce, the supply corresponds, in a great measure, to the demand? Let it be understood throughout our churches, that twenty-five, or even fifty, additional ministers are annually needed, and how easily they may be obtained? And it is worthy of mention in this place, that four graduates of Lane Seminary,—its annual quota, according to the above estimate,—have actually been accepted and sent to the heathen, since the last meeting of the Board.

2. It may be urged that native preachers cannot be raised up as rapidly as the foregoing estimate assumes. This calculation has not been made, however, without consulting those who are best qualified to form an opinion on the subject. It is doubtless true that comparatively few such preachers, with suitable endowments, will at first come forward to this work. But when our schools and seminaries shall have been in operation a few years longer, especially upon the scale now proposed, and when the number of converts shall have multiplied in the ratio of the last seven years, a very different state of things may be safely anticipated. In some missionary fields, moreover, multitudes may be found who might become useful laborers in a very short time. Look, for instance, at the Armenians of Turkey. Let this whole people be brought under the power of the truth, and they will furnish almost any number of preachers that may be needed. Let the Arab race receive the gospel of Christ, and how many years will elapse before they will raise up an army of missionaries? Let the educated classes of China become obedient to the truth, and thousands might share, at no distant day, in the labors and responsibilities of the ministry. And in India,

how long will it be before the haughty brahmin and the boastful gooroo will rejoice to become the heralds of salvation?

3. It may be said that our churches have not the pecuniary ability to support the number of missionaries contemplated by this plan. But how much money will be necessary to carry this scheme into full and successful operation? For twenty years to come,—supposing the growth of the churches to equal our reasonable anticipations,—one cent a day from every communicant, increased by what may be expected from others, will amply sustain this whole system. And will any one say that this is too much for American Christians to give, on an average, for the conversion of the world?

With much greater propriety may it be urged that this scale of benevolence leaves too little room for self-denial. "One cent a day!" it may be said. "How few can be found in our churches who are unable to lay aside this small pittance! Upon this plan what opportunity is there for making sacrifices for the love of souls? What occasion for suffering with Christ that we may also reign with him?" Only one answer can be given to this inquiry. There is too much reason to fear that, during the present generation at least, the entire body of professing Christians will not cordially engage in the work unto which God is calling them. In supplying their lack of service, therefore, full scope will be given to the most comprehensive charity. The rich may draw upon their ample resources with the assurance that the largest contributions can be wisely expended. The self-denying may also feel that no sacrifice will be in vain in the Lord.

Perhaps it may be said that this plan of operations will impose upon Christians, at the end of twenty years, a much heavier burden. To this suggestion it would seem to be a sufficient reply, that when we shall have reached that point, we will erect a pillar of witness, and inscribe thereon, "Hitherto hath the Lord helped us;" and then go forward, thanking God and taking courage. Before that day shall have come, moreover, we shall begin to see the successful operation of that beautiful law, in accordance with which the convert is to join hands with him that begat him through the gospel; when not only the Spirit and the Bride shall say, "Come," but he that heareth shall also say, "Come." Already, indeed, in some portions of the world, the vanquished are swelling the ranks of the victors; and both together are pressing forward, shoulder to shoulder, unto new conquests.

It will be noticed that the foregoing objections have thus far been met upon the hypothesis that the prosperity of our churches and our missions is to receive no additional impulse. But let us ascend to a higher elevation, and take a broader view of our enterprise, and breathe, for a few moments, a more invigorating atmosphere. Let us suppose, as we look around upon our goodly heritage, that every where the churches are rousing themselves to a thoughtful and earnest study of their obligations to a world lying in wickedness. Deeper and deeper is the impression becoming, that we have all been slumbering, in strange apathy, over the requirements of God and the claims of our fellow men. Soon we find that one and another and another are coming up to the altar of the Lord, and consecrating their property, their children, and their own selves to the salvation of the world. From them an influence goes out, spreading farther and farther, like expanding circles upon a quiet lake, till others, likeminded with themselves, come, as doves to their windows, and surrender their possessions and, what is far better, their hearts to

the God of missions. And now the prayers of the saints ascend as sweet incense; and with a fervency and earnestness and importunity that cannot be denied, they plead for the descent of the all-quickening Spirit upon the dying nations. The faith of Christians, moreover, puts on the freshness and vigor of ancient days; and, going forth in the name of the Lord, it stops the mouths of lions, quenches the violence of fire, and turns to flight the armies of the aliens.

Now the appeal is made, "Whom shall we send, and who will go for us?" From every quarter the answer comes back, "Here am I; send me." Again the inquiry is heard, "Where are the means?" As did the Israelites at the building of the tabernacle, the old and the young, the rich and the poor bring their free will offerings; and at length it is said, "The people bring much more than enough for the service of the work which the Lord commanded."

Next let us visit our missionary brethren in their distant fields of labor. Being themselves full of the Holy Ghost and of faith, sustained, moreover, by a church such as we have now surveyed, God's converting grace attends them wherever they go. The highborn and the learned, brahmin and moollah, priest and devotee, all bow to the sceptre of Immanuel; and having felt the terrors of the Lord in their own souls, they hasten to declare them to those who are destitute of the like precious faith.

It is only by the aid of that higher arithmetic which we learn to use upon this elevated platform, that we ought to meet the objections to which allusion has been made. But when we have gained even a very little skill in its combinations, every barrier, however high it may have seemed, will immediately disappear.

4. It may be thought perhaps that the foregoing plan overlooks the claims of our own country. To this objection it would seem a sufficient reply, to refer to the promise made of old to the Israelites, that when they went up to appear before the Lord, three times a year, he would watch over their fields and their homes. Should our churches resolve, with a genuine faith and in the strength of the Lord, to send the gospel to sixty millions of heathen in one generation, does any one believe that he would give up this vine, planted by himself, to the bear out of the wood, and the wild beast of the field? How much rather would he say, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon the world to try them that dwell upon the earth."

Besides, for many years to come, there is reason to believe that less than one third of those who will enter the ministry, will be called away to foreign lands, leaving more than twice their number behind; while the gold and the silver which God has given to his people will be almost untouched. And nothing will do so much to multiply ministers and open the hearts of givers, as the very policy here recommended. Let the claims of the heathen infuse a warm and generous philanthropy into our churches, and it will become available for every benevolent appeal. Let the Spirit of God open our eyes to a vivid apprehension of our duty to the world, and we shall be in no danger of neglecting our birth-place and our home. Let our hearts be filled with love to the heathen, and we shall never forget our countrymen, our brethren, and our own children. And what an impulse would the adoption of some such plan as the foregoing impart to the revivals of our country? Then, indeed, should we behold the American church coming up from the wilderness, leaning upon the arm of her Beloved.

But we cannot fully appreciate our obligations

to the heathen, at the present time, without advertent to the wonderful changes which are taking place in the missionary field. It is now thirty-two years since the first missionaries of the Board landed at Calcutta. Almost the first salutation which greeted them on their arrival, was an order from the Governor General of India, directing them to return to the United States in the same vessel which had carried them to that distant and benighted land. At length they obtained permission to embark for any other country in which they might wish to preach the gospel. But whither shall they go? They look abroad upon Eastern Asia, with a population of more than four hundred millions, but there is no place for them there. They turn to Central and Western Asia, and every where "the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his Anointed." The conclusion of this first chapter in the history of American missions is well known. Mr. Newell was obliged to retrace his way, nearly two thousand miles; and the grave of his wife, on the Isle of France, is a perpetual witness that our representatives who first went forth to the heathen, found the door shut against them.

But what do we now see? British India is as open to the preacher of the gospel as our own country. In Burmah, prosperous missions have reaped an abundant harvest. In Siam several denominations of Christians are represented by their unmolested laborers. In China millions are already accessible to the preacher of righteousness; and in respect to the rest of the population of that vast empire, our only fear should be that the last barrier will be thrown down, before we and our fellow servants in the Lord shall be ready to enter and possess the land. In Western Asia our brethren have been freely and successfully preaching the gospel, for many years, to the different sects of nominal Christians; and now we are told,—what our sluggish faith is hardly willing to receive,—that the era of Moslem persecution has virtually closed.

And look at the success which God is granting to the efforts of his people. In 1837, twenty-five years from the commencement of our missions, we could only count up, as the fruit of all that we had done, 2,147 native church members; now we are able to swell the amount to more than 25,000. And yet how little have we given or prayed or felt for the heathen, during these seven years? Were there time it might be shown that other missionary institutions have been reaping a plentiful harvest. From the West Indies, from Southern India and Southern Africa, from New Zealand and the Georgian Isles, multitudes have been gathered into the fold of Christ.

Nor is this all. Never were the signs of the times more cheering than at this very moment. Look at the Armenians of Turkey, the Nestorians of Persia, the Arabs of Hermon and Lebanon, the Tamil people of Southern India, the Maharrats of Western India, the Zulus of Southern Africa. What more inviting fields can we desire? And what shall we say of China,—that land for which so many prayers have been offered, so much faith exercised, so many hopes cherished. Shall we turn away, just as the Captain of our salvation has scaled its ramparts, and consign it to other and unknown ages of spiritual death?

Of one thing, however, we may be sure. Though we refuse to care for the heathen, the gospel will be preached throughout the earth. But it will be "another gospel." The blind will become the leaders of the blind; and the dawning hopes of nations will sink back again into a night, the end of which none can foretell. The Man of Sin is already in the field. While the believers

in a pure gospel are counting up their missionaries by hundreds, he reckons his by thousands. In Asia alone, where the whole number of Protestant missionaries is only about three hundred and fifty, he has more than seventy bishops, and more than twenty-seven hundred priests. If, therefore, we wait a few years longer, our work will be doubled upon our hands; for, in that event, we shall be obliged not only to contend with heathenism, but Romanism, that most subtle and formidable of all errors, will bid us defiance from its thick and strong entrenchments. And if popery be so dangerous a foe—and who doubts it—in this country,—a land of Bibles and schools and sanctuaries and a well appointed ministry,—what must it be where there is no truth to wrestle with it, no light to glare upon it?

This then is the conclusion to which we are brought. The command of Christ, unrepented and yet not obeyed, has come down to us, "Go ye into all the earth, and preach the gospel to every creature." We have the ability to carry this gospel, in less than half a century, to sixty millions of our benighted fellow men. God is saying to us, from each opening page of his providence, by every fresh display of his grace, "To this generation of Christians is tendered the privilege of doing, under my guidance, the noblest work which man has ever undertaken or conceived."

And now what wait we for? With one heart, let us consecrate our all to this enterprise. Let our ecclesiastical bodies charge themselves with this matter. Let pastors and churches resolve that if the redemption of the world continues to tarry, the fault shall not be theirs. Let them adopt a scale of contribution which shall yield a sum at least equal to the one mentioned in the foregoing plan;—the rich making up the deficiencies of the poor, and all accounting it their honor and their joy that they may serve the Lord, even with that which perisheth with the using.

The foregoing special reports were referred to a committee of ways and means, composed of Dr. Goodrich, Dr. Yale, Dr. Taylor, Dr. Stowe, Dr. Hawes, Hon. William Darling, Rev. J. B. Condit, Rev. Albert Barnes, and Dr. Anderson. This committee made the following report:

The papers placed in our hands afford, at once, matter of devout thankfulness and of the deepest solicitude. The concluding part of the Annual Report exhibits the striking fact, that the progress of hopeful conversions in our missionary stations, has been nearly twelve times greater in the last eight years, than during all the preceding operations of the Board. Our church members have risen, within that period, from about two thousand to nearly twenty-six thousand souls. This fact alone proves that an increase of labor, to a vast amount, must be expended on those stations, to sustain them on their present footing. To train up these babes in Christ to the stature of perfect men, to prepare this generation of recent converts from paganism to become intelligent instructors and safe examples of those who are to come after them, and thus to perpetuate Christian institutions where they are so happily begun, must, to say nothing of any further extension, involve an expenditure of time and money which far transcends anything hitherto attempted by our missionaries. The harvest we have gathered in must perish on our hands, unless it be secured and rendered safe by greatly enlarged efforts.

It also appears from the same document that the field is widening around our missionary sta-

tions on every side. The process, at many of them, is beginning to be reversed; instead of the missionaries seeking the heathen, the heathen are seeking the missionaries. The recent events on Mount Lebanon, at Port Natal, and in Southern India, present a new feature in the history of our missions. It is no longer the language of metaphor, to say that nations, perishing in their sins, are stretching forth their hands to this Board for the bread of life.

The special report of the Prudential Committee on "the present duty of the church to the heathen world," presents a different view, but one of the most interesting character. It undertakes to prove, that if the church members, connected with the Board, will steadily contribute, on an average, *one cent a day* for the coming twenty years, they will be placed on an elevation from which they may look forward, according to the analogy of God's providence and under his smile, to the carrying of the gospel to sixty millions of souls, perishing in their sins, within fifty years from this time. Your committee do not understand that the Prudential Committee wish to *limit* the contributions to a cent a day, or to present any specific plan for the adoption of the churches. They merely submitted their views, as showing the results that might be expected from the rate of contribution mentioned above. They selected a sum which every one must feel to be within the ability of the churches; and they point to the glorious results which might be expected as a reason for an instantaneous decision, on the part of our churches, to aim to accomplish, *at least*, the specified amount of labor, during the next twenty years, for the world's conversion. If we aim at this, how much more we shall accomplish, can be known only to Him, who directs all events for his own glory.

The result of the whole is, that there is now a call of God to this Board which cannot be misunderstood, and which cannot be resisted. "Speak unto the children of Israel that they go forward." The land is ready to be possessed; and if, having gone thus far, they shrink back, how many years they may be left to wander in the wilderness, an offended God must decide.

As a committee of ways and means, it may seem incumbent on us to present some specific view, as to the measures to be adopted for meeting the pecuniary demands of the crisis before us. All such measures resolve themselves, at last, into the extension of *light and love* among the followers of Christ. We cannot, like a committee of ways and means in legislative bodies, lay our hands on any specific source of revenue which has hitherto remained untouched. We can only attempt, again, to lay the truth to the heart of these churches, to open those fountains of Christian charity, of trust in God, and of love to their Redeemer, which are, at some period of this world's history, to flow forth on the arid desert of paganism and change it into a garden of the living God.

With a view to this, we would again suggest what has been often brought forward on these occasions.

1. The work must begin in the family and in the Sabbath school. The children of our love, whom we are training up for Christ, must be taught, more steadily and systematically, that they are, like Samuel of old, *children of the altar*, consecrated, in their property, in their influence, in their lives and persons, if need be, to the service of Christ, in spreading the gospel of his grace.

2. Your committee believe that a much wider extent must be given to the circulation of the Missionary Herald and Dayspring. The power of the missionary cause lies in the facts which it

brings to the churches, the exhibition it makes of nations lost in sin, of nations coming back to God. The Herald and the Dayspring are our instruments for doing this; and if we ever approach the period when we may hope to be the instrument of giving the gospel to millions by our labors, these publications must be scattered ten-fold more widely throughout our churches.

3. The Monthly Concert needs to be made a meeting of deeper and deeper interest. Pastors will feel it desirable to bestow more time on their preparation for this than for any other meeting of the month. They will make themselves still more familiar with the scenes of our missionary labors, till the picture shall be ever before their minds, and they will speak of the stations, in communicating intelligence, like men who have been on the spot; thus giving to every view they present, that freshness, vividness, and power which never fail to command attention. With this view, your committee would venture to suggest, not only that maps should be extensively used, but that if pastors, like Carey, the venerable father of the Baptist missions in England, were to construct maps for themselves, they would feel, like him, a continually deepening interest in the cause of missions. Your committee have received communications on this subject which leave no doubt, that this can be done with much greater ease, and at less expense, than is generally supposed; and they think the subject deserves the attention of their brethren in the ministry. In general, we believe, that the clergy, if they would operate most effectually on the churches, will consider the constant acquisition of missionary knowledge to be as truly a part of their mental and moral advancement, as that of theological science; that the formation of a missionary library should be a part of their regular system in the purchase of books; while the cause of missions should constitute a topic of increased frequency and interest, as connected with the duty of their people on this subject.

4. Your committee believe that our treasury will always be embarrassed, until the churches are provided with an organized system of congregational collections, far more complete and efficient than has hitherto been attained. The English plan of bringing the call to each door and to every heart—to the rich according to their abundance, and the poor according to their poverty; of making the call frequent, regular, and never to be omitted; of not trusting to a mere collection through a contribution-box, but to a pledged and systematic devotion of a part of our income to the cause of missions, as God has prospered us; this plan has been found far more efficient than any other in swelling the amount of contributions to this cause. Little children in England have contributed in one year to the London Missionary Society, in this way, a sum equal to one-eighth of the entire amount obtained by the labors of all our pastors and agents, from all the churches connected with this Board during the last year. It is undoubtedly more difficult to give full effect to this system here, than in the denser population of England. It cannot be immediately introduced into all our churches. But it ought to be steadily aimed at, as the point to which all must at length come. The services of agents, in the view of your committee, can never be dispensed with until this system is in full operation among us, and perhaps not then; for a constant communication with the great centres of missionary intelligence may always be found necessary, to infuse proper energy into the system of congregational collections, to correct misapprehensions, to soften asperities, and to harmonize that vast variety of operations for this purpose, which must all be directed to one

end. The subject of county and other meetings, at anniversaries, is one that demands great attention; and, in general, much effort will be necessary to sustain in constant action a higher system of influence, which may bear continually on the congregational associations, exerting a sense of responsibility, and animating the churches to increased effort. The Board will look to another committee for suggestion as to the best mode of giving effect to these associations, while they will not consider this committee as departing from the topics referred to them, in giving so much prominence to the subject now mentioned. When the question referred to that other committee shall be fully answered, the work of procuring funds will be effectually accomplished.

In conclusion your committee would remark that while there is much to create solitude, there is much also to inspire hope. God has carried these churches through a scene of pecuniary embarrassment, unexampled in the history of our country since the commencement of missions. He has poured out blessings upon us, he has multiplied converts under our labors, in the midst of the most trying circumstances, until this Board, like Zion of old, may exclaim, "Who hath begotten me these? Who hath brought up these? Behold I was left alone; these, where had they been?"

We trust that the churches, in their state of restored prosperity, will be faithful to themselves and to the God of their mercies; that they will say, with one voice, "We know that great efforts and sacrifices are necessary in this holy cause; we are willing to make them, and are resolved, at all events, to stand or fall with the cause of foreign missions in our country."

The same committee reported the following resolutions, for the adoption of the Board.

Resolved, That if we adopt the apostolic rule, (1 Cor. xvi. 2), and lay by in store on the first day of the week as the Lord has prospered us, and universally contribute thus frequently and steadily, in due proportion, and with order and care, we have reason to hope that there will be abundant supplies of pecuniary means to carry on the missionary enterprise to every desirable result.

Resolved, That if we, by the grace of God, such as was bestowed upon the churches of Macedonia, are endued with the missionary spirit, we shall feel ourselves devoted to the Lord; be ready to do his will; be willing of ourselves to contribute beyond our power; have our gifts ready when wanted; and, with rich liberality, be joyful in doing every part of our duty in evangelizing the world.

Resolved, That in order to exercise the missionary spirit at home and daily, while we hold ourselves ready for any part of the work to which we are called, we will inquire whether the amount of our individual contributions, made in time past, may not be increased, and if so, that we will increase them; that we will also inquire, whether we may not encourage our Christian brethren to do the same, if they have been accustomed to contribute liberally, or incite them to be liberal, if they have been delinquent; and, finally, that while we seek the conversion of sinners for other and very important reasons, we will also seek their conversion with the special view of their being devoted to the Lord, and ready to do his will as he requires in the work of making known the gospel to every creature.

Resolved, That, as the grace of God proceeding from the fountain of his eternal love, is the source of all we need or can desire; and as he has promised, with a kindness superior to the kindness of a father, to give the Holy Spirit to them

that ask him; we do most earnestly encourage ourselves, and all believers, to ask him for the Spirit, with full assurance that we shall obtain a full supply of his grace to do the work in which we are engaged, and to do it with the least possible delay.

After an interesting discussion, this report, together with the resolutions forming a part of the same, were adopted.

Efficiency of Auxiliary Societies.

Dr. Armstrong read a special report on this subject, which was as follows:

In proportion as a mission prospers, and the fruits of missionary labor mature, is the necessity for adequate and seasonable supplies of men and funds, to improve advantages already gained and gather the ripening harvest. The system of missionary operations conducted by this Board, and dependent for support on the churches for which it acts, has reached a point where impulsive movements in the churches, and irregularity and uncertainty in their contributions, are exceedingly embarrassing to the missions, and productive often of serious distress, and sometimes of losses that cannot be repaired.

For some years past, while the work abroad has steadily advanced, and the calls for labor in every department have become more numerous and urgent, the supplies furnished by the churches have rather diminished than increased.

It is quite evident that, without greater vigor and efficiency in our domestic operations, we shall never overtake our work in the foreign field, nor respond as we ought, to the movements of the providence and Spirit of God, in the countries where our missions are planted. That the missions have been straitened and crippled for years, by the scantiness of their pecuniary resources, is a painful reflection. And now that the return of prosperity to every department of industry and enterprise has taken away our only plausible excuse for remaining stationary in our contributions, we can hardly enjoy the approbation of our own consciences, or look for the blessing of God on our own land, if we permit his work of mercy among the heathen to be longer retarded, by withholding that which is the very least and cheapest of all the elements of success in the missionary enterprise.

No temporary increase of contributions will meet the present claims of our divine Master, and of the work to which he calls us. Special efforts, and impulsive movements of every kind, are quite unequal to the exigency. Our charities to our perishing brethren must flow in broader and deeper channels, and with a volume steadily increasing, in proportion as they are to be diffused over a wider surface, and their objects are awakened to a livelier consciousness of their misery, and send out more importunate cries for relief.

It is necessary that we have more system, steadiness, and thoroughness in our collections for missions, in order to realize such an increase of funds, as the present condition of our work demands. More hearts and hands must be enlisted in the work; the claims of our fellow men in heathen lands on our sympathies and prayers, and the duty and privilege of ministering to their wants, as almoners of the grace of God, freely giving that gospel which we have freely received, must be presented to those who love the Savior more frequently in the way of personal applications to give, not grudgingly, but with a willing

mind, as the Lord hath prospered every man. We need the active and persevering co-operation of a multitude of discreet and zealous friends of the cause in all our parishes, as voluntary agents, to seek out such as may be willing to aid it, lay before them missionary intelligence and solicit and receive their contributions at stated seasons. Such agents may be had. Thousands of youthful Christians who, if they thought themselves qualified and called to the work, would be ready to go out as laborers to distant lands, may be induced, by suitable instruction and encouragement, to engage in thus cultivating for the missionary cause the fields that spread out around them, and there gather rich fruits for the Lord's store-house.

For the purpose of enlisting and sustaining such an agency, local organization, adapted to the end, and maintained and wielded with spirit, is indispensable. In this respect combined action has not simply the aggregate power of the several individuals who form an association. In the sympathy and enthusiasm awakened by a union of counsels and efforts in a good cause, new elements of strength and perseverance are created, and combined action is not only more powerful than the separate efforts of the same individuals on churches; it is more steady, more readily susceptible of increase when the common interest calls for it, and its results are more certain, and may be more safely relied on.

Hence the necessity of thorough organization, where even a great and permanent work is to be done by the joint action of many individuals; the value of that system of congregational associations and auxiliary societies, often recommended by the Board, and long since adopted by many of the churches; and the importance of giving at the present time greater efficiency to that system, in order to meet the increasing demands of that great and prosperous work of evangelization in which this Board is engaged.

Our brethren of the principal missionary societies in Great Britain are far in advance of us, as to the number and efficiency of their organizations for the diffusion of intelligence and the collection of funds. In theory their system is not more perfect than our own. But its practical working is much more complete, steady, and thorough. It has secured the voluntary co-operation of a far greater number of active friends as collectors, and it draws supplies, at regular intervals, from far more numerous sources.

The London Missionary Society has its auxiliaries in every part of the United Kingdom. In London alone, ninety-three are enumerated in the report for 1842-3. In connection with some of these the names of fifty collectors are reported. Almost the whole of its income, amounting that year to more than \$375,000, flowed in through these channels. Through the same channels its reports and periodicals find their way into every village and hamlet.

The report of the Church Missionary Society for the same year contains a list of more than four hundred auxiliary societies in England and Wales. Sixty new associations had been formed that year. These societies collected and paid into the treasury \$390,000. The travelling expenses of deputations from the parent society to attend the annual meetings of these auxiliaries were more than \$8,000. In the report the Committee express their acknowledgements to those friends who had aided them by visiting associations, and earnestly solicit a continuance of this service, a service they add, whose great value and importance are every year more manifest. The receipts of that society for the year were \$550,000.

The Wesleyan Missionary Society, so remark-

able for its large pecuniary resources and the extent and vigor of its operations, has a system of auxiliary organizations of various grades, covering the whole field, from which its funds are derived. Compact and energetic as is their system of ecclesiastical polity and discipline, experience has taught them the value of a distinct organization for the collection of missionary funds, extending through every district, circuit, and chapel connected with their General Conference; and their receipts amounting to \$500,000 per annum, bear witness to the wisdom of their plans.

The Baptist Foreign Missionary Society of Great Britain pursues a similar course, and with like success.

Anniversary meetings form a capital feature in all these systems of associated effort for the collection of funds. Commencing with the great annual convocation at Exeter Hall, these are held by every district and branch society, and every congregational association. Great reliance is placed upon them to diffuse information, awaken interest, quicken those whose zeal has begun to decline, and impart, once a year, a new impulse to every part of the machinery by which the means are provided for sustaining their missions. These meetings are felt to be important, and they are treated accordingly. Such times and places are selected for holding them as promise the fullest attendance. Great pains are taken to draw the people together. Deputations from the parent society are sought and obtained by all the more important auxiliaries; at the smaller associations addresses are made by persons from the neighborhood, previously engaged for that service. At many of these anniversaries, sermons are preached and collections taken up. The officers and committees of the various societies feel their responsibility for the interest and profit of these meetings, and are found in their places, prepared to do their part. The collectors who, each in his own sphere, have pursued their work through the year, silently gathering the offerings of the rich and the poor, and the contributors who have dropped, it may be, but a penny a week into the missionary box, see the important aggregates of their gifts and efforts, and are encouraged to persevere. Plans are devised and measures adopted to diffuse information more widely, increase the number of active friends, and swell the amount of contributions. The meeting closes, and those who love the cause, go out to renew their labors for it with livelier hopes and a warmer zeal.

How unlike all this are the annual meetings of auxiliary societies sometimes witnessed among ourselves. A missionary association, comprising perhaps fifteen or twenty contiguous churches and many hundreds of the professed followers of Christ, is to hold its anniversary. They are to review what they have done during the year, in obedience to the last command of their Redeemer, and to promote one great end for which they have been redeemed and called as individuals, and planted, and built up, and blessed, as churches. They are to take counsel together concerning the will of their Master, and their duty and privilege in regard to the conversion of the world, as these are indicated by his Word, and by the movements of his providence and Spirit. They are to stir up and encourage one another to greater diligence and fidelity in their work, and so much the more, as they see the day approaching. Yet little preparation is made for the meeting, and very few look forward to it with prayerful expectation. Perhaps it is not even mentioned from some of the pulpits on the preceding Sab-

bath; or if a notice is given, nothing is said to impress the people with the importance of the occasion, and to persuade them to attend. The hour at which it is held, may be one when persons from a distance cannot, without great inconvenience, attend. The meeting itself may be one of some four or five similar meetings held on the same day, so that all are crowded, and the last is suffocated and killed outright; or it may be at the close of a meeting for ecclesiastical business, lasting two or three days, so that it arrives just as the pastors and delegates are hurrying home. Some fifteen or twenty from neighboring parishes and perhaps two or three times as many from that in which the meeting is held, come together. And now the presiding officer is not present, or the secretary, or treasurer, or both are absent; or, if present, they are not prepared to make any reports, nor have they formed any plan, or made any arrangements, to render the meeting interesting or impressive. Perhaps the season at which the meeting is held is not when the collections of the past year are all in, and those of the next about to commence, so that what has been done can be reported, and the meeting made to tell upon the work for the next year; but when the principal collections have been made, but are not yet sent in to the treasurer; so that no definite information can be had as to what is past, and no impression, productive of immediate results can be expected from it. In such circumstances it is difficult for the few who are present, to rise above the disheartening influences that surround them. If a returned missionary, or other delegate from the Board, has come to address the meeting, the array of empty seats that meets his eye, as he rises to speak, sends a chill to his heart; perhaps the evident restlessness of the few who are present, admonishes him that his closing sentence is the one they are most anxious to hear. Is this picture too highly colored? Is it not a fair representation of the annual meetings of some of the auxiliaries of this Board?

All are not so. Some of the auxiliary societies do magnify their anniversaries. One might be named where a whole day is devoted to the meeting. It is held after the collections of one year have all been paid into the treasury, and just as those for the next year are about to commence. Timely notice is given in all the churches of the society, and efforts are made to secure an attendance from each. The pastors, and a few delegates from each church, are commonly present. The meeting in the morning is one for the transaction of business. Matters of common interest are discussed in a familiar way, arrangements are made for distributing the *Missionary Herald* and *Dayspring* from some central point through the association. Plans are laid by the executive committee of the society for visiting the several congregational associations. The pastors confer with each other concerning the presentation of the cause from their pulpits. Information is given as to the position and wants of the missions of the Board, and the plans and wishes of the Prudential Committee. If any balance of the collections for the year had remained with the congregational associations, it is then handed to the treasurer, so that his report at the public meeting may be complete. Thus the time passes till the hour arrives for adjourning for dinner.

In the afternoon, and again in the evening, public meetings are held. The venerable president fills the chair. Reports, carefully prepared, are read by the secretary and treasurer, and heard with attention by a large assembly. The delegates from the Board, whose attendance the officers of the society had taken care to secure, make statements illustrating the situation and prospects

of the missions, and the corresponding obligation and privilege of the churches by whom they have been planted, and to whom they look for support; members of the society then make remarks, and offer resolutions suggested by the facts that have come before the meeting. A melting, subduing influence often attends these discussions, and when the resolutions are adopted by the meeting, it is not a mere formal vote, entered in the minutes of the society, but the holy purpose of hearts that love the Savior, recorded in heaven, and remembered in the closet and when the annual collection is made. The closing prayer is one of thanksgiving and renewed consecration to God in the missionary work, as that at the commencement had been one of devout supplication for his blessing on the meeting and the cause. Others of the auxiliary societies conduct their anniversaries in a manner differing in some respects from the one now described, but with perhaps equal care and success.

If it were thus with all, great good would result. More than seventy auxiliary societies are directly connected with the Board. These embrace in their territorial limits more than two thousand of the churches, and two hundred thousand of the church members for whom the Board acts. Within the same limits are many male and female and juvenile associations, some of them recognizing a relation to the auxiliary societies, and making them the channels through which they transmit their collections to the treasury of the Board; others wholly independent of them. About three fifths of the whole income of the Board, for the year closing July 31, 1843, came in through these auxiliaries. Of these auxiliary organizations, sixty-three are in New England, and about one half the annual receipts into the treasury come from them, nearly one hundred and fifty thousand professing Christians are members of the churches thus associated for missionary purposes.

Suppose now that three-fourths of the pastors of these churches, and one tenth of the members should once a year, at the anniversary of the several societies, come together, and spend a whole day in reviewing what they have done, during the year, for making known the Savior to the heathen; taking counsel as to their duties and privileges as redeemed sinners, called to be almoners of redeeming mercy to their fellow sinners; and laying such plans for future action as should seem to them right and wise, in view of the command of Christ and the necessities of the perishing. Suppose them to listen, in the house of God, to interesting statements, carefully prepared, and exhibiting an outline of the great work in which our missionary brethren are toiling, and to spirited and impressive addresses from returned missionaries who testify what they have seen and do know, or from pastors or others whose minds and hearts are filled and warmed by the great theme of which they speak. Suppose them to unite repeatedly in fervent prayer for the blessing of God on the churches, on the missions, on a world lying in wickedness. Can any one doubt that the influence of such meetings would be great, and happy, and permanent? Would they not be felt by all the churches, in every congregational association, and through the year? Would they not sometimes be the occasion of such expressions of love to Christ and souls, in generous and self-denying offerings, as would electrify a whole assembly and raise the tone of benevolent feeling and effort through a district!

Why should not such an anniversary be held by every auxiliary of the Board in New England, before the close of the year on which we are entering? No doubt care and effort will be neces-

sary to get up such meetings. But is not the object important enough to justify the effort? Would not the result reward the labor? Has anything worth naming ever been done, for the recovery of men from their apostasy and ruin, without toil and self-denial and sacrifices by the agents?

Let the system of auxiliary organization be made thorough and efficient in New England, and it will be far less difficult than it now is to extend it to other sections of the country. If a few active friends of the cause in each parish will undertake this work, or if the pastors of the churches will resolve that it shall be done, or if only the officers of auxiliary societies will take hold of it in earnest, it will be done.

Dr. Snell, Rev. E. Cheever, Orrin Day, Esq., Rev. E. N. Kirk, Hon. Linus Child, Anson G. Phelps, Esq., and Gurdon Grant, Esq., were appointed a committee to take into consideration the subject discussed in the preceding report. This committee subsequently made the following report:

They fully concur in all the suggestions contained in the foregoing report, and recommend that it be printed with the Annual Report. They would also respectfully suggest that this Board recommend that within the limits of the several associations and presbyteries there be formed missionary societies to be auxiliary to this Board, to consist of those, in the several churches and congregations within the limits of such associations and presbyteries, who may be willing to unite with them; that all the churches and congregations thus connected with such auxiliary societies make their annual contributions to the funds of this Board through these auxiliary organizations, and that efficient measures be adopted by such auxiliaries to secure a personal application, once in each year, to every member of each church, and to every member of each congregation connected with it, including old and young, male and female, for an annual contribution to the funds of the Board; that the sums thus contributed and the names of the contributors be returned to the secretaries of such auxiliaries, to be printed with the doings of the meeting; * and also that measures be adopted by such auxiliaries to give interest to their annual meeting, and to secure as full an attendance as can be secured, upon the exercises connected with the great purpose of evangelizing a world lying in wickedness.

Importance of sympathy and co-operation between the Churches, the Board, and the Missionaries.

On this subject the following special report was read by Mr. Greene:

In propagating the gospel, the churches, the Board, and the missionaries should feel that they have one and a common work before them, that this work, from its very nature, and especially from its relation to Christ on the one hand, and

* When this report was under consideration, the recommendation relative to publishing the names of donors and the amount contributed by them, was referred to the Prudential Committee. While the Committee think that the method suggested has exerted a favorable influence in some instances which have occurred under their observation, they would not presume to urge the adoption of this method upon all auxiliaries, deeming it best that each auxiliary should adopt that course which is most agreeable to the churches connected with it.

the salvation of men on the other, is one of common interest,—a family enterprise, in which the whole household of faith should be heartily and unitedly enlisted; and that it is a great work, demanding the utmost zeal and energy of all. The churches, the Board, and the missionaries have each their appropriate labors to perform, which are often attended by peculiar difficulties and discouragements. With the churches lie the raising up and qualifying missionaries, and furnishing the means of sending them abroad and sustaining them in the field. The missionaries are the messengers of Christ and of the churches, going forth to proclaim the gospel, to plant and rear Christian institutions in the benighted portions of the earth. The Board is, in one view of it, the connecting link between the churches and the missionaries. What could the churches do towards obeying the command of Christ and converting the nations to God without missionaries? How little, comparatively, could missionaries accomplish, without the prayers and the pecuniary aid of the Christian community whom they have left at home? Of what use could a missionary society be without, on the one hand, the churches as a fountain from whence to draw missionaries and pecuniary means? or without, on the other hand, the missionaries themselves to carry forward the work abroad? It is a system of mutual interest and dependence all round. What deeper concern can the churches have, than in the character, labors, embarrassments, successes, and final triumph of those who have been sent forth from their bosom, to make known the God and Savior of the church—his law and the gospel of his grace to the ignorant and rebellious nations? Where are the missionaries to look for encouragement and sympathy, aid and strength, except as the Head of the church shall impart to them in answer to the prayers and co-operation of his people? How deep an interest then must they have in the enlargement and prosperity, the purity and active zeal of the churches! The Board, also, must feel that whatever bears upon the welfare of the churches, or on the fidelity and success of the missionaries, is vital to its own interests and the accomplishment of the great object of its organization and existence;—and the Board, in turn, in reference to all its plans and measures,—to the wisdom and energy which guide it, must be an object of interest to both the missionaries and the churches, and needs the prayers and sympathies of both.

The Prudential Committee fear that there is not enough of this fellow feeling mutually cherished between the churches, the missionaries, and the Board; and that there is not so much of that mutual interest, prayer and sympathy as the delightful consciousness that they are fellow-laborers in one great and glorious work—a work for Christ and human salvation—should awaken. It seems therefore desirable that some plan should, if practicable, be devised, by which this object may be better accomplished.

That the churches may feel that every missionary abroad is their own messenger—their own representative among the heathen, pleading the cause of their own God and Savior, beseeching sinners, such as they once were, to desist from their idolatry and rebellion, and to repent and believe on Christ;—that the friends of missions throughout the community shall feel a personal interest in the life and health, the fidelity, zeal, and success of all their brethren and sisters among the heathen, pray for them, suffer with them, rejoice when they rejoice, and say as Paul said in circumstances not very dissimilar, "Now we live, if ye stand fast in the Lord."

It should be the aim to cherish a corresponding

feeling of interest and sympathy in the missionaries toward the churches,—leading them to look, under God, to their liberality for temporal support and the means of usefulness, and to their intercessions for spiritual strength and comfort in their labors and afflictions, expecting that the Holy Spirit will be poured down and success given to their ministrations in proportion to the faith and prayers of God's people;—causing them to rejoice in the peace, unity and spiritual enlargement of the churches, and to sorrow over the errors and strifes, and backslidings, which may accompany spiritual death at home.

Another object should be to awaken in the Board, in its annual meetings, and in all its proceedings such an interest, both on the part of the churches and the missionaries, as shall call forth prayer and effort that the Board may most fully become, what it was designed to be, the organ of this Christian community in making known Christ and his salvation to the benighted nations.

Could such a sympathy and fellow feeling as is here contemplated be awakened and fostered, it is believed that the missionaries abroad and the Board, especially those on whom the principal responsibility in transacting its business is devolved, would be greatly strengthened, and that the missionary spirit would become, more than it now is or ever has been, a living flame—a vital active principle in the churches. Some missionaries of the Board are much impressed with the importance of this. One in Western Asia writes:

"It seems to me that a frequent and systematic intercourse between every missionary and America would much strengthen and give unity to the great work of missions."

Another missionary writing from India, goes into the subject at more length, and to the expression which he gives of his feelings the Committee invite the attention of the Board.

"Some missionaries of the Board have been so long absent from America that they have become personally almost unknown to the Committee, to the members of the Board, and to the Christian public generally. The ties of relation and of Christian friendship, which once bound them so closely to their native land, have been sundered by death, or have become almost forgotten through the natural influence, of time and the changes it brings with it.

"In some of your missions the *Missionary Herald* and other publications from America are not received until long after they are issued, or are not received at all. For instance, a few weeks ago the latest number of the *Missionary Herald* which had reached us was more than twenty months old, and at the present time (Nov. 1) we have no number of the *Herald* nor of any paper from the *Missionary House* which was printed since the present year (1843) began.* The effect of such a state of non-intercourse in diminishing feelings of sympathy and interest in every thing in America will be easily conceived.

"Some missionaries of the Board live in countries where the whole order of things is so changed, that, when they become accustomed to it, it diminishes their feelings of interest and sympathy with every thing in their native country. They live under forms of government altogether different, among people using other languages, practising other systems and forms of religion, and having other customs;—where even times and seasons are changed. Thus in India, we have

* These publications are regularly forwarded to all the missions by the earliest and safest conveyances. Such delays and failures, it is believed, are rare, and occur in relation to few of the missions. It is hoped they will occur still more seldom hereafter.

neither spring nor summer, nor fall nor winter; and these words we never use nor hear used in speaking of the seasons or of any parts of the year. No season suggests, as it arrives, the religious anniversaries of our country; no paper gives notice of their approach; no friends speak of attending them or returning from them.

"The natural influence of these things on missionaries is to diminish their feelings of sympathy with the Committee, with the members of the Board, and with the Christian public. Especially is this the case with those who have been longest absent from America,—who have devoted their thoughts, time, and all their feelings most to the missionary work, and who have adopted the countries in which they have become settled for their own country—hoping there to live and labor until they finish their earthly course and enter into rest. Strange as it may appear, it is nevertheless true, that the time of the annual meeting of the Board has sometimes not occurred to such missionaries till it had passed by. Various other causes also—some of them in America, some in the missions, and some in their personal circumstances—are often operating to diminish, in some missionaries whose connection with the cause is comparatively recent, that lively sympathy which they should feel with the Committee, with the Board, and with all who are connected with it in America.

"Mutual confidence and sympathy between missionaries and those who direct their operations and those who support them, are exceedingly important to the missionary cause. Whatever diminishes such feelings is to be regretted, and, as far as practicable, avoided; and whatever increases them is to be cherished and cultivated. The happy influence of the Annual Meetings of the Board on its members, on the great number of Christians who attend them, and on the churches generally which are connected with it, appear to be well known.

"Now what I have to suggest is, that the Committee will take means to make the Annual Meeting of the Board a time of interest in all their missions. For instance, let a suitable circular be prepared and sent to them all, containing such suggestions and instructions as may appear to be required. Those missions who have a stated or annual meeting can have their meeting at the same time as the meeting of the Board; and those missions who have no such meeting can observe the time in the manner best suited to their state and circumstances. In all cases the time might be one for a review of the previous year,—one for prayer for themselves, for the divine blessing on the Board *then* in session, and on all the churches connected with it. The time might also be observed in the native churches connected with the missions, and the season might be improved to give to all such churches information (which they often much need) concerning the Board, its operations and organization at home, and its missions abroad. The fact that the missions of the Board, in all parts of the world, were then thus engaged in observing its annual meeting, would have a thrilling influence on the feelings of its members then assembled together, and it might lead to the time being more observed in the churches connected with the Board. The annual meeting of the Board, thus observed in the missions and churches connected with it, in America and in foreign countries, might soon become such an anniversary as the world never yet saw, and might produce effects such as the church has never yet experienced.

"But I will not pursue this subject. The Committee can best judge whether anything of the kind I have suggested should be attempted; and

also in what way it should be attempted. I will only further suggest that, if any attempt of the kind should be made, as soon as possible, after each of the meetings of the Board, a condensed account of its proceedings be despatched to each mission; and that each mission be required to inform the Committee of the manner in which the time was observed by them. These last would be interesting to the Christian community in America."

To this the Committee would only add that if anything is to be accomplished like what is suggested, it must be by inviting the attention of the whole missionary community, acting through the Board, to the subject; and it is with a view to this that it is brought forward on this occasion.

The foregoing report was referred to Dr. Hopkins, Dr. Codman, Dr. Bates, Rev. T. Punderson, Dr. Brigham, Rev. D. Malin, Rev. Wm. B. Lewis, Rev. F. E. Cannon. This committee made the following report.

Nothing can be more obvious than that sympathy and confidence and mutual co-operation, on the part of all those who are engaged in the missionary cause, are essential to its success. They are as the atmosphere to life, as the oil to machinery; not the immediate cause of life and motion, but the necessary conditions of both. They are essential to success in any enterprise; but much more so in this, because a want of them must be felt as a glaring incongruity, and a reproach to Christianity itself.

That there should be occasional alienation of feeling where interests are so delicate and complex, and men are so remote from each other, and look at objects from such different points of view, is perhaps to be expected; but no sacrifice, except that of principle, can be too great to prevent this from extending; and the question is, whether anything can be done, not only to reduce this to the least possible amount, but to create more confidence and mutual regard and deeper sympathy among all those who act together on this subject.

Your committee think something may be done. And, first, they would say that either confidence ought not to exist, or that it would be promoted by a more intimate knowledge of each other, on the part of those who are engaged in the different departments of this work. It is amazing what misrepresentations get abroad, and into what distorted attitudes even truth itself may be put; and it is known that alienation of feeling has existed on the part of individuals and churches and missionaries, which never would have existed, if the facts in the case, and the true feelings of the Prudential Committee and of the Board had been known. Let then every thing be done that can be done, to circulate accurate information, and let the friends of missions, if they suppose anything to be wrong, apply, if possible, personally at the Missionary House; and if that cannot be done, be sure they do not act on information that is imperfect.

But though the evil may arise partly from ignorance and from limited views, it arises still more from the selfish element which is still found even in this work, and which, wherever found, must be an element of repulsion. The Savior does not expect or wish that his followers should be united to each other, except as they are united to him; and your committee have no confidence in any remedy for the evil referred to, except such a love for Christ, and sympathy with him in the missionary work, as will lead men to overlook something, to sacrifice personal feeling, to suffer long and be

kind, and to labor in this work with those who love the Lord Jesus, though they may differ from them in many things. It is the glory of this Board, that in it men do thus labor together. By the prevalence of this spirit alone can all those engaged in the work be brought to sympathize together as the different members of the same body; so that if one member suffers, all the other members shall suffer with it, and if one member rejoices, all the others shall rejoice with it. Let this spirit prevail, and the Board will wish for nothing in its own constitution or members or mode of doing business, that will not promote the greatest economy and efficiency of action; with this too, and this only, will the churches be satisfied; and both the churches and the Board will sympathize deeply and constantly with their missionary brethren in their labors in the field, and will welcome them home when compelled by sickness or other providences of God to return.

But while your committee would rely chiefly on this spirit, they think something may be done by bringing the subject prominently before the missionary public; by circulating, systematically, timely information; and, perhaps, by simultaneous missionary meetings; and in furtherance of these ends, they submit the following resolutions.

Resolved, That this Board regard it not only as a Christian duty, but as vital to the interests of missions, that a spirit of harmony and sympathy and mutual confidence should be cultivated by those who are engaged in the different departments of the missionary work.

Resolved, That the Prudential Committee be desired to communicate to the missions, as they shall think will best subserve the end in view, such information as will keep alive their interest in the meetings and proceedings of the Board.

Resolved, That it be recommended to those missions in which it can conveniently be done, to hold their annual meeting at the same time with that of the Board; and that other missions observe the anniversary in such a way as they think will best promote the object proposed in these resolutions.

Memorials on Slavery.

Three memorials on the subject of slavery were presented; having been first read, they were referred to Dr. Woods, Dr. Tyler, Chancellor Walworth, Hon. T. W. Williams, Dr. Stowe, Rev. S. L. Pomroy, Rev. D. Sanford, Dr. Tappan, Rev. J. W. M'Lane, and Rev. D. Greene. One of these memorials is in the following language.

Whereas the gospel of Jesus Christ recognizes the common brotherhood of all men, and justly regards oppression not only as a grievous wrong to a fellow man, but as a heinous sin against God; and whereas the providence of God, in the severe judgments which he has brought upon men and nations, most clearly corroborates his word and proves that he holds this sin in utter abhorrence; and whereas American slavery is a system of oppression, so unjust and so grievous that we have reason to "tremble when we reflect that God is just and that his justice will not sleep forever,"—a system whose unhappy subjects are as ignorant and degraded as many heathen in foreign lands; and whereas Christianity is reproached, and the gospel hindered, both at home and abroad, because many Christians and Christian institutions appear, by their action or their silence, to approve or tolerate this iniquity without rebuke; and whereas your memorialists are informed that sla-

very is actually tolerated in the churches under the patronage of the Board among the Choctaws and other Indian tribes, by the admission of slaveholding members, and has most evidently interposed an obstacle to the missionary cause; and whereas, for these and other reasons, many liberal and devoted Christians have withheld their contributions from the Board, and many more have given with great reluctance, and, without a redress of grievances, the funds of the Board will be seriously diminished, or a large increase prevented:

We respectfully ask, in view of these facts, that the Board would take this subject into serious and prayerful consideration; that they would declare to the world that the "sole object" of the Board is to carry the whole gospel to the heathen and benighted of this and other lands, to deliver them not only from the superstition of idolatry, but from the degradation and cruelty of oppression. We ask the Board earnestly to entreat all the missionaries and agents under its patronage to bear a decided testimony against the sin of oppression, wherever and in whatever form it exists; and most especially to declare, in the name of the Board, of the churches represented by it, and of Jesus Christ whom they preach, that American slavery is a sin against God, and that its existence in a Christian land is in nowise chargeable to the Christian religion which they are commissioned to preach, but is grossly at variance with all its holy doctrines and precepts. And we further pray, that the Board would immediately take measures to ascertain to what extent slavery or oppression exists in the churches under its patronage, and especially among the Choctaws and other Indian tribes; and take such action at this meeting as shall speedily remove the evil, or exonerate them and their missionaries from all the responsibility and guilt of its continuance or toleration. We also ask that this memorial, and the action upon it, be communicated to all the missionaries and agents of the Board, and to the public generally through the *Missionary Herald*; all which is the prayer of your memorialists, the undersigned, members or patrons of the Board.

J. C. Lovejoy, Jacob Ide, David Sanford, M. M. Fisher, Charles Packard, George W. Hunt, William N. Haskell, Nathaniel Clark, Samuel Allen, Eliza Stoddard, George Trask, J. C. Webster, R. M. Chipman, M. Blake, William Phipps, Horace D. Walker, C. Simmons, Peter Adams, Israel Trask.

The above named committee made a report which was adopted by the Board, and is as follows:

The petitions referred to the committee are three, and two of them are without date. They have all been received since the commencement of the meeting in this place. One of them is from members of the Trinitarian church in Fitchburg, signed by Rev. Philo C. Pettibone and fifty-two others, making in the whole twenty-four males and twenty-nine females. The next is from ten members of John-street Church, Lowell. The third is from J. C. Lovejoy, Jacob Ide and ten other highly respectable ministers of the gospel in this State, and seven laymen. In the first and second petitions above mentioned, this Board are requested and urged to take measures to prevent receiving into their treasury any moneys contributed, in one way or another, by slaveholders, or any of the avails of slave labor. In the one from Fitchburg, we are desired also to pass resolutions declaring that "American slavery is a sin against God and man, and ought to be immediately abolished, and that we will not employ missionaries or agents who are slaveholders."

In regard to the above request as to missionaries and agents, this committee are not able to find what reason the petitioners can have for making such a request, as it is not known that there is at present any complaint, or any ground of complaint, against the doings of the Board, inasmuch as they have no missionaries or agents who are slaveholders. We did suppose that the particular and full information which has been given of late on this subject, is, and must be, satisfactory to the friends of the cause in which we are engaged.

As to the other subjects touched upon in these two petitions, that is, the declaration we are requested to make as to slavery, and the measures we are requested to adopt, the committee are unable to recommend anything more, and they think the Board would not be inclined to do anything more, than to refer the petitioners to the reports which have been made and unanimously accepted on the same subjects at previous meetings. In those reports the Board have set forth, as plainly as possible, the views they entertain on these subjects and the principles which have governed their proceedings. They have stated, what is never to be forgotten, that the Board was established and incorporated for the express purpose of propagating the gospel in heathen lands, by supporting missionaries and diffusing a knowledge of the Scriptures; that the Board have confined themselves to *this one great object*, and that a regard to our sacred trust requires us to pursue the object with undivided zeal, and not to turn aside from it, or mix any other concerns with it. And we still think that the Lord of missions and the Savior of the world will approve of this deliberate purpose of ours and this course of action, and would frown upon us if we should depart from it. And we have the comfort to believe also, that this is the only purpose and course of action which will give permanent satisfaction to the Christian community, who are enlisted in the cause of missions; being fully persuaded that any essential departure from this plan of operation would tend to defeat the great end we are pursuing, the conversion of the heathen.

As to the moneys contributed by slaveholders, it is still our opinion that, considering the character of the Board and the nature of its objects, it may fairly be presumed that the funds contributed to our treasury are obtained in a proper manner and contributed from right motives; and that it is very manifest that we cannot properly examine into the motives of those who sustain our operations; and that an attempt to do this would be marked with absurdity, and would plunge us into difficulties from which we could not be easily extricated.

It will not, we trust, be overlooked that, in reply to previous petitions, the Board has repeatedly and very frankly declared, that *they can sustain no relation to slavery which implies approbation of the system, and as a Board can have no connection or sympathy with it*;—"plainly intimating that we consider it one of the obvious evils which exist in the community, but the removal of which, though we regard it as an object of fervent desire and prayer, does not fall within our province as a missionary Board." We know not how any man, who maturely considers the subject, can desire more than this. And it is quite certain that without a change of views the Board can do nothing beyond this.

The Prudential Committee, the Secretaries, and the members of this Board, are manifestly enlisted in one of the greatest, most benevolent, and most successful enterprises ever undertaken by man. We glory in the cross of Christ. We glory in that work of the salvation of men, and the ap-

proaching conversion of the world, which depends upon that cross, and results from it. We most heartily invite Christians to unite with us, and shall thank and honor all who help to sustain this pious undertaking, and who contribute of their property and their prayers to aid this blessed cause. With any of our brethren, who are dissatisfied with our doings, we can have no controversy or contention. We cannot turn aside from our arduous work for the purpose of strife. We have no time for strife; and our Lord forbids us to engage in strife. If any of our dear brethren soberly think that they can do the will of God, and advance his cause in some other way better than by joining their efforts with ours, we will be so far from complaining of them for following their own convictions, that we will pray God to guide them by wisdom from above, and will rejoice in all they do to spread the gospel of Christ.

The last petition above mentioned refers to a new subject, that is, the existence of slavery among some of our missionary churches, particularly among the Choctaws and other Indian tribes, and requests that the Board would take measures to ascertain the facts in the case. In conformity with this request, the committee have made use of all the means in their power, and some of them of special importance, in order to ascertain these facts. And so far as they are at present informed, they see no reason to charge the missionaries among the Choctaws, or any where else, with either a violation or neglect of duty. But it has been impossible in so short a time to obtain that exact and complete information on the subject, which is indispensably necessary to a full and satisfactory report. The committee must, therefore, for the reason suggested, ask the Board to receive what is now offered, as their report in part on the above mentioned memorials, and request that they may have time to make a thorough inquiry into the state of the churches in our various missionary stations in regard to slavery, and, with the help of the information thus obtained, to prepare a report on this part of the subject committed to them, to be presented to the Board at their next annual meeting. And may the Lord grant that on this, and on every subject relating to the high and holy work of the world's salvation, all who love the name of Jesus, may be of the same mind and judgment, and love one another with pure hearts fervently.

Place of Annual Meeting and Preacher.

Hon. S. T. Armstrong, Dr. Cox, Rev. N. Bouton, Dr. Fiske, Rev. Joseph Steele, Rev. Noah Coe, and James D. Johnson, Esq. were appointed a committee on the place and preacher for the next meeting. This committee recommended that the next annual meeting be held in the city of Brooklyn, New York; and that Mark Hopkins, D. D., or, in case of his failure, Joel Hawes, D. D., be the preacher. This recommendation was adopted by the Board; and Dr. Cox, Dr. Broadhead, Dr. Spencer, Rev. M. W. Dwight, Rev. William B. Lewis, Rev. Samuel T. Spear, Rev. George Duffield, Jr., David Leavitt, Esq., Hon. Cyrus P. Smith, John D. Hurlburt, Esq., John A. Davenport, Esq., Jasper Corning, Esq., and John Rankin, Esq., were appointed a committee to make arrangements for the meeting.

New Members and Officers.

Dr. Edwards, H. Hill, Esq., Dr. Magie, Dr. DeWitt, Rev. Willard Child, Rev. Z. S. Barstow, and S. H. Perkins, Esq., were appointed a committee on new members and officers. This committee reported that it was inadvisable to make any nomination of new members at the present time, which report was adopted. The same committee also recommended that no change be made in the officers of the Board. In accordance with this report, the following persons were duly elected:

THEODORE FRELINGHUYSEN, LL. D., President.
HON. THOMAS S. WILLIAMS, Vice President.

HON. SAMUEL T. ARMSTRONG,
CHARLES STODDARD, Esq.,
JOHN TAPPAN, Esq.,
DANIEL NOYES, Esq.,
REV. NEHEMIAH ADAMS,
REV. SILAS AIKEN,
WILLIAM W. STONE, Esq.,

Prudential Committee.

REV. RUFUS ANDERSON,
REV. DAVID GREENE,
REV. WILLIAM J. ARMSTRONG,
Secretaries for Correspondence.

REV. SELAH B. TREAT, Recording Secretary.

HENRY HILL, Esq., Treasurer.

CHARLES SCUDDER, Esq., } *Auditors.*
MOSES L. HALE, Esq., }

Prayer for the Conversion of the World.

The following resolution in relation to the first Monday in January next was adopted.

Whereas many Christians have, in past years, set apart the first Monday of the year as a season of special prayer for the conversion of the world, and this has been to many of the friends of Christ a precious season, and God has remarkably answered prayer then offered; and whereas the present state of the church and the condition and prospects of the missions, and of the unevangelized world, call for fervent prayer, and encourage us to offer it:

Resolved, That this Board affectionately suggests to the pastors and churches for whom it acts, and to all its patrons and friends, the propriety and expediency of observing the first Monday in January, 1845, as a season of special prayer for the outpouring of the Spirit, at home and abroad, and the conversion of the world.

The Monthly Concert.

The following resolution was passed respecting this meeting.

Resolved, That the pastors of the churches represented by this Board are earnestly entreated, before the time of the next monthly concert, to present to their congregations the claims of that meeting upon the attention of Christians, in its intimate relation to the great object of the conversion of the world to Christ.

Votes of Thanks.

Resolved, That the thanks of the Board be given to the Rev. Albert Barnes, for his sermon preached before the Board last evening; and that he be requested to furnish the Prudential Committee with a copy for publication.

Resolved, That the thanks of this Board be presented to the several Congregational churches and societies in Worcester, for the use of their houses of worship during the sessions of this annual meeting, and also to the choirs of singers for their very acceptable aid in the devotional exercises connected with the meeting.

Resolved, That the thanks of this Board be presented to those numerous families whose generous hospitality its members have so largely shared during the present week.

Devotional Services.

The meeting was opened with prayer by Dr. Dana; and at the opening of the sessions of the following days, Dr. DeWitt, Dr. Wisner, Rev. J. B. Condit, and Rev. Orrin Fowler led in prayer. The meeting was closed with prayer by Dr. Codman. At different times during the meeting, prayer was offered by Dr. Skinner, Rev. Mr. Temple, Dr. Fiske, and Dr. Edwards.

The religious services connected with the delivery of the annual sermon, were performed by Dr. Hopkins and Dr. Dickinson.

In consequence of the large number of persons in attendance, it soon became necessary to make arrangements for additional meetings. Accordingly on Wednesday afternoon, Dr. Parker preached a sermon in the Union Meeting House; Dr. Wisner conducted the devotional services. On Wednesday evening, while the Board was in session for business, a meeting was held in the Centre Meeting House, conducted by Dr. Hawes, Dr. Cox, and Rev. J. B. Condit; Dr. Hawes gave some account of the missions in the Levant which he has recently visited.

On Thursday afternoon the members of the Board, with a great number of Christians of different denominations, united in celebrating the Lord's Supper in the Centre Meeting House, and also in the Union Meeting House. In the former place of worship, the services were conducted by Dr. Taylor, Dr. Pond, Dr. Yale, and Rev. E. N. Kirk; in the latter, by Dr. Goodrich, Dr. DeWitt, Dr. Dana, and Dr. Magie. Both churches were filled with communicants, and many went away, unable to obtain admission.

On the evening of the same day, meetings were again held in the Centre Meeting House and in the Union Meeting House. At the former the President of the Board presided and, after prayer by Dr. Tappan, delivered an address; extracts from the Annual Report were read by Dr. Armstrong, after which addresses were delivered by Rev. Mr. Temple, Rev. Mr. Hutchings, and Dr. Parker; Rev. George E. Adams made the concluding prayer. Chancellor Walworth

presided at the Union Meeting House; after prayer by Dr. Lathrop, a statement was read by Dr. Anderson respecting the missions in the Levant; addresses were made by Rev. Mr. Spaulding, and Dr. Stowe; the concluding prayer was made by Rev. Mr. Hamner.

Adjournment.

The Board adjourned to meet in the City of Brooklyn, New York, on the Tuesday preceding the second Wednesday of September, 1844, at 4 o'clock in the afternoon.

It will be inferred from the foregoing statements that the list of corporate and honorary members in attendance was unusually large. The meeting at Norwich, in 1842, has been called "the great meeting;" but the number of members at Worcester was about six hundred, while those who participated in the deliberations at Norwich, amounted to less than four hundred. The sessions of the Board were also attended, during its recent meeting, by a greater number of the friends of missions than have ever been convened on a similar occasion. It was peculiarly animating and encouraging to see such an immense concourse, brought together for the sole purpose of contemplating the

subject of Christian missions; and indeed nothing had previously occurred in this country, which indicated so general an interest in the speedy conversion of the world.

The most important topic of inquiry was the expediency of enlarging our foreign operations. Facts were stated and considerations were suggested to the meeting, which were intended to make the duty, and even the necessity, of strengthening some of the missions evident to all who were present. Many seemed to feel that the providence of God was calling us to more vigorous efforts for the evangelization of the heathen; and not a few, it is hoped, will carry to their respective spheres of labor a deeper impression than they have ever had before, of the amazing responsibilities which the great Head of the church has laid upon his people. It is painfully manifest, however, that one thing is wanting to give us a clear and comprehensive view of our relations to the missionary enterprise. Nothing but the Holy Spirit can open our eyes to a broad and just apprehension of the requirements of God and the claims of our perishing fellow men. That a divine influence, therefore,—one that shall illumine the mind and subdue the heart,—may descend upon all our churches, should be the constant and earnest prayer of every Christian.

INTELLIGENCE FROM THE MISSIONS.

West Africa.

LETTER FROM MR. WALKER, APRIL 3, 1844.

French Aggression at the Gaboon.

It has been evident, for several months past, that the French were exceedingly anxious to obtain a permanent footing on the Gaboon River. So long ago, indeed, as the spring of 1843, efforts were made, at different points, to purchase a site for a small settlement. Gua Ben, it is already known, yielded to their solicitations, and granted a lot on which they immediately proceeded to erect a few buildings. Having gained this point, they endeavored to induce the natives in their vicinity to place themselves under French protection. They have been particularly urgent that the territory of King Glass, in which our missionaries are located, should become a dependency of the French government. The following communication shows that they have at length succeeded; and in relation to the means which have been used to accomplish this object, the reader will have no difficulty in forming an opinion.

Since our last communication hardly a week has passed, during which the French have not urged this people to place themselves under the government and protection of France. But they, without the least qualification, have promptly rejected every proposition made to attain this end. I would here state that the French have not a shadow of claim; they cannot adduce one word of complaint from French merchant vessels; nor can they plead one word of encouragement from the natives.

On the night of March 27, M. Amoureux, master of a French merchant vessel, lying on the other side of the river, came to King Glass, bringing with him a jug of brandy. He sent for another man,—of no consideration among the people, unless it be for his intemperance,—and then plied them both with brandy until they were intoxicated. He then called Dane, a son of King Glass,—but of no more authority from that circumstance,—and presented to them a paper, purporting to be a letter of friendship to Louis Philippe, and expressing a wish that

French vessels might trade here as usual. This, he said, would prevent the necessity of French vessels anchoring down at the French settlement, as they now do. He did not say one word of his being an agent of the government, for he knew well that this would "set the palaver," drunk as they were. *They signed the paper.*

M. Amouroux then hastened on board a French man-of-war, lying at Gua Ben's, and early in the morning the vessel was anchored off King Glass's town, firing a salute;—no one knowing why. The commander then came on shore, called at King Glass's house, and read to him the paper which he had signed. The interpreter—whether instructed by the officer, or from pure malice, we know not—repeated to the King what Amouroux had said to him the night previous. The commander then asked the King if he had signed that paper. The King replied in the affirmative. Thus the treaty was ratified, on the one part by King Glass, and on the other by Lieutenant Darrican.

You will ask, "What treaty?" As soon as the business was completed, Lieutenant Darrican came to the mission house to give us notice of what had been done. As no missionary was at home at the time—Mr. Wilson being up the river—he informed Mrs. Wilson that she and of course all of us were on French territory; that King Glass had signed a treaty, ceding the sovereignty of his dominions to King Louis Philippe; and we might now look to the French for protection. He was told that it was doubtful whether the territory was really ceded, and that we did not want or need French protection. Lieutenant Darrican was so frank as to state that Amouroux procured the King's mark in the night, and called him out of his berth at two o'clock in the morning, to come up and ratify the treaty.

Measures taken by the Natives.

As soon as the character of the paper became known to the people, they all, with one accord, assembled at the King's house, and spent the whole day in anxious consultation, neither eating nor drinking till the sun went down. They protested, in the first place, that the paper was improperly obtained; secondly, that King Glass, and the other two individuals who signed the paper, had no power to make any such treaty or cession of territory. This is true, and the French were well aware of it; for in all previous

attempts to gain their object, they had called Toko, who is really minister of foreign affairs. The French knew very well, too, that the treaty could not be finally ratified, in a manner to give it validity, without the almost unanimous consent of all the principal men, expressed in general council. And, with one exception, all the head men in the territory can be assembled at the King's house in two hours, and in one hour, indeed, in case of emergency.

The events described above took place during the three days that Mr. Wilson was up the river; and when we reached home, we found the natives in anxious expectation, hardly knowing what to do. On the 28th of March, however,—the day the paper was ratified,—his Excellency, M. Bouet, the Governor of Senegal, and Commander of the French forces on the west coast of Africa, arrived in the river. It was hoped that a fair statement of the case to him, in the form of a protest and remonstrance, would procure redress, or at least prepare the way for other measures; and it was concluded best to send one accordingly. Such a document was prepared in the most respectful language, stating the circumstances under which the signatures of the King and the others were obtained, and protesting against the instrument, on the ground of unfairness and deception, and also on the ground that the individuals who signed the paper had no power to make such an instrument, even if they had understood it perfectly. This document was signed by every man of any consequence in the King's dominions.

Another paper was prepared and signed by the King and the other individuals who subscribed the treaty, and enclosed in the people's protest and remonstrance. In this paper they express surprise and sorrow, on hearing of the contents of the paper to which they had affixed their marks. They say that they were grossly deceived; that no part of that instrument relating to the cession of territory was made known to them; that it was an unofficial expression of friendship to Louis Philippe; that they had respectfully and promptly declined many former pressing solicitations to cede their territory; and this would have been as promptly declined, had they known the nature of the instrument. They then say, "Did this affair concern ourselves alone, we should not feel so deeply injured. But to be made the unconscious and unwilling instruments of betraying our country, gives us sorrow of heart which we can-

not express. We, therefore, appeal to your honor as a gentleman, and to your sense of justice as a governor, to return to us the instrument which has been so unjustly obtained."

While these things were under discussion and preparation, the natives received an invitation from Governor Bouet to go down to the French settlement, and partake of a dinner with him, and receive their "dashes." They unanimously declared that if they should attempt to eat his dinner it would stick in their throats.

At length the protests were sent. The Governor looked at them a moment, just long enough to see the subject, then tore them in pieces, and committed them to the winds and waves. He also pushed the bearer out of his way, told him to be gone, and bring him no more English books.

Interview with the Governor.

When we heard of this, Mr. Wilson and myself concluded to go down, and present the case of the mission to the Governor, and obtain a pledge from him that we should not be hindered or molested in our work as we have heretofore carried it on. And we thought that if the subject was introduced, we would make some explanations for the people. The Governor heard us, and promised more than we asked. But we gave him to understand distinctly, that we merely claimed to be let alone, and to have our supplies come here free of duty or encumbrance. We thought it best to take no writing, but leave the business to be closed by an officer of the American squadron, the next time a vessel shall come into the river. The Governor then said that the natives had evil counsellors, and had grossly insulted him, in refusing to come to his dinner; and he hoped that we should use all our influence with them to reconcile them to the French government. But he declined hearing a word from us, saying, "The business is done well enough, and the people shall suffer for the insult they have offered me." This interview took place yesterday on board the *Nessus*, a French brig of war, anchored off Gue Ben's town.

We know not whereunto this affair will grow. We hear threats of vengeance from the French; and the people are as determined on resistance as Boston ever was to British taxation. But their resistance will be passive. When the French raise their colors, the people will stand by and protest against the act. If

the French persevere, they will probably go back to the River Moonda or Danger. But they are in trouble, and need your prayers.

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LETTER FROM MR. WALKER, APRIL 5, 1844.

#### *Additional information from the Gaboon.*

The following extract contains the latest intelligence from this mission.

This morning his excellency, M. Bouet, "Governor of Senegal and Dependencies," left the river in the French brig of war *Nessus*. He has not raised the French flag in this place; but Lieutenant Darrican remains, and declares that the people shall come into his measures in some way. He says they shall not navigate the river or fish in it; and they shall come to terms at some rate. They have prohibited an English captain, now in the river, from taking a man belonging to this place out of the river, unless he first procures a certificate. But the natives have now done all which they can do. They have sent a very respectful petition and remonstrance to Louis Philippe, stating their grievances and asking redress. They have sent another to Queen Victoria of the same import, asking the interference of the British government in their behalf. These petitions were signed by more than a hundred men, and there is not, on that subject, one dissenting voice in King Glass's territory. They have also caused a number of letters to be written and sent, requesting the first British cruiser that gets the notice to come into the river and interpose in their behalf. We have not a doubt that one will be here soon, and the subject will be fully investigated. The result probably will be, that the French will desist from coercive measures and leave the people unmolested, until the affair is settled by the governments at home. We have now some hopes that they will have their rights restored to them. And we hope also that France and England will enter into a stipulation to leave the natives forever unmolested.

As some who read the foregoing account, may wish to know what influence our missionaries have exerted upon the counsels of the Gaboon people, it may be proper to state, that they have not interfered with the deliberations of the natives in any way whatever; nor have they given any advice as to the course which should be taken.

They witnessed, however, the signing of the petitions, and were also present when these documents were read, to see that they were correctly apprehended by those who subscribed their names.

### Syria.

LETTER FROM MESSRS. SMITH AND  
WHITING, JUNE 6, 1844.

#### *Introductory Remarks—Application from Hasbaya.*

By no branch of the operations of the Board has the faith of Christians been more severely tried than by the mission to Syria. While the expenditure of labor and money has been great, the results have been much below what was reasonably anticipated. Still there can be no question that God has an important work for his church to do in this interesting field. The Arabs are a wonderful people. They have the elements of a noble character. Give them the gospel in its purity, let them feel the quickening power of the doctrines of grace, and they will rise to a place among the nations of the earth that few can hope to reach. They have many qualities, moreover, which fit them to become admirable missionaries. What other tribe or people could have upheld the system of the false prophet during twelve centuries? And why may not the same zeal and energy carry the gospel to the ends of the earth?

The purposes of God in respect to this mission have often been mysterious and perplexing. Still there is no reason for discouragement; on the other hand, we ought to prosecute the work which we have undertaken, with additional earnestness and vigor. And if we desire to feel the force of those inducements which grow out of unforeseen opportunities of making known the gospel, we have them in the present communication.

It is now several months since a considerable number of persons, residing at Hasbaya, a village at the foot of Mount Hermon, formally seceded from the Greek church, and, having declared themselves Protestants, applied to the mission for religious instruction. During the visit of Drs. Anderson and Hawes to Syria, they became acquainted with the beginning of the movement; until the present letter was received, however, no account of it had been sent to this country by the missionaries. "But we think it time," say our brethren, "to introduce our patrons and friends to this field which the providence of God has so unexpectedly thrown open to us.

Sometime in February last, we were visited by a party of about fifty men of the Greek community in Hasbaya. We

first saw them at our Arabic service on the Lord's day. The next day they called upon us, declaring their intention to become Protestants, and asking for ministers and teachers. Having none of us visited Hasbaya as missionaries, and being personally unacquainted with the whole party, we were led to look for secular motives in accounting for this unexpected application. On inquiry they complained much of oppression, which they ascribed chiefly to a party in their own church that was in favor with the local government. This oppression they hoped to escape by becoming a community by themselves; and the fact that they had left home without paying their taxes, led us to apprehend that they might hope for some special protection from the demands of government. This is the amount of what we then found, or have since found, that was secular in their motives. At the same time it appeared that the selfishness and worldliness of their clergy, and their entire neglect of the spiritual interests of their flock, had weakened the attachment of the people to their church, and prepared them to forsake it without regret. This dissatisfaction with their ecclesiastical connection is not of recent origin. It has existed and been increasing for years. They had also long been acquainted, by report, with our doctrines and character; and many of our books had found their way among them from Beirut and Jerusalem, and also through the hands of our book distributor, who has often visited their village and spent a good deal of time among them. All which had prepared them to look to us for religious instruction.

We had much conversation with them; explained to them the simple and spiritual character of our church organization, and the entire invalidity of all worldly motives for changing their religious opinions or connections. We labored to make them understand distinctly that it was not our object to proselyte men to a sect, but to preach to them the gospel of salvation, and make them new creatures in Christ Jesus; that the mere changing of one denomination for another was of no avail; that it was not a step to be taken, in any case from party spirit; and that any protection which should exempt them from taxation, or place them in political relations different from those of the other Christian sects, they could never obtain. Our advice was that they should go home, make peace with their neighbors, and pay their taxes to government. To this they



readily assented; but at the same time they declared that to the Greek church they would never return, and that they must have some of us to be their spiritual guides. They would have had one of us return with them; but we absolutely refused to do so, or to send any of our native assistants. We told them, however, that if they would go home, pay their taxes, render to all their dues, and do what they could to cultivate friendly relations with their townsmen, and then write to us, we would send a confidential native assistant to teach them; and that if his report upon their case should prove satisfactory they might expect a visit from us.

After such an answer, we hardly expected that we should hear from them again. But in a few days we received a letter, informing us that they had done as we advised, and asking the promised visit, which they begged might be made as soon as possible. We now felt that, whatever might be the motives of these people in coming to us, here was a door opened for preaching the gospel which, as ministers of Christ, it was at once our duty and our happiness to enter. We accordingly sent, in the first place, two of our native brethren in whom we could confide, with the strictest charge to confine themselves wholly to the work of religious instruction, and to give no countenance to any expectations of worldly advantage. To this charge we have reason to believe they faithfully adhered, perhaps even beyond the letter of it. They did not leave Beirut, however, before a second visit was made us by the leaders of the party, more urgent than the first, which gave us another opportunity to make very full explanations upon all points of importance.

In the mean time they had borne a good deal of contempt from their townsmen, and every measure had been taken by their ecclesiastics to intimidate them; but all, except six or eight, had remained firm. As a token of adherence to the covenant they had made with each other, and to seal forever their separation from the Greek church, they had, in the midst of this opposition, publicly eaten meat in Lent. The greatest trial of their firmness was our long delay to visit them, while every body was jeering them with being a sect without a priest, and not being cared for by their pretended friends at Beirut.

This delay was occasioned partly by the pressure of engagements, growing out of the visit of

Drs. Anderson and Hawes, and partly by the apprehension that too early a visit might excite the suspicions of the government, and thus defeat the object of our brethren and crush the hopes of these inquirers after truth.

#### *Visit of Messrs. Smith and Whiting—Result.*

At length two of our number were able to make the promised visit. We arrived at Hasbaya on the ninth of the last month, and took much pains to ascertain the true state of the case, in which we were materially aided by one of our native brethren from Beirut, who had preceded us about a week. The result was a strong conviction that we had been too slow to credit the sincerity of these professed Protestants. We do not, however, on the whole regret this distrust, as it has made us more careful, and occasioned an important trial of their faith and constancy.

In regard to the causes of this remarkable movement, after all our inquiries, we have been forced to the conclusion that they are inadequate to account for it, without ascribing much to the special providence of God. Any hopes of political advantage which these people may have had at the first, they seem to have abandoned; so that they have now no other expectation than to share the lot of the other Christian sects. Indeed, we have, from the beginning, explained to them that they may have to endure persecution before their rights are fully acknowledged, and yet their decision and numbers have steadily increased. They amount now to about one hundred and fifty men, besides women and children, being one third of the whole Greek community in the place. Among them are some of the most respectable persons in the village, and a large proportion of enterprising young men. They have succeeded in maintaining friendly relations with their neighbors of the Greek church from whom they have separated, to a much greater extent than one would have expected; and their love of peace, as well as boldness and decision, has gained them general respect. During our late visit among them we had daily meetings with them, as our native brethren had had before us, for religious instruction, which was listened to with a simplicity and an eagerness that were highly gratifying. Some have made considerable improvement in Christian knowledge, and many seem to have profited, in various respects, by the instructions they have received.

Not that we suppose the truth has, as yet, produced its full and saving effect upon their hearts; but it is pleasing to hear even the Greeks acknowledge that there is a decided improvement in their character; that the profane has left off swearing, and the drunkard abandoned his cups; and to see that the Lord's day is carefully observed for religious improvement. Their separation from the Greek church appears to be entire. We find no inclination for image or saint worship. Even the women have given up calling upon the virgin.

That they are sincere in their determination to adhere to the Protestant faith and to take the Bible alone for their guide, we have no doubt. Still their knowledge is very imperfect. They are in fact but just beginning to learn what pure Christianity is; and it is not to be supposed that they have as yet that deep, experimental sense of the value of the truth, which would enable them to bear violent persecution. We hope, indeed, that violent persecution will not arise while they are so imperfectly instructed and grounded in the faith. But it certainly is liable to come upon them; and for this reason, among others, we deem it our duty to improve the time, and give them instruction as fast as we can. For this purpose we intend that some one of our number, together with one of the native brethren, shall be constantly with them.

What will be the end of this matter we cannot confidently predict. We would neither be too sanguine ourselves, nor wish our patrons to be so. We must bear in mind that this is pre-eminently a country of sudden changes; and that events, political or religious, may occur to-morrow, that would put a new aspect upon the whole affair we have been describing. Still, it certainly is encouraging, and a subject of devout thankfulness, that so wide a door is opened to us for preaching the gospel; and that we have the attentive ear of a people, hitherto shut out from evangelical influences, and sunk in ignorance and superstition. We entreat our brethren and friends in our native land to join us in earnest prayers to God in their behalf, that he will be pleased to bless the work, and give the new creating Spirit, and so order events that none may have power to shut the door which his providence has opened.

A letter from Doct. De Forest, dated June 10, contains the following paragraph: "I have just returned from Hasbaya, having been two weeks

among our friends there. The field appears white unto the harvest. The Protestants hold out and increase in numbers. There is not a breath of persecution. They are increasing in knowledge also, some of them quite rapidly. The school has forty or fifty scholars, and we must establish another soon. Our native ministry have done nobly as teachers there. I heard from Tannās el Haddad,—who accompanied me and whom I left there five days since,—some of the best Scriptural arguments with opponents that I have ever heard. His Bible seemed to open almost of itself at the appropriate places; and his facility in quoting and referring to the passages which he needed, delighted and astonished me."

LETTER FROM MR. WHITING, JULY 8,  
1844.

#### *Further Intelligence from Hasbaya.*

THIS letter contains some additional statements of interest; it is gratifying to find that the hopes excited by the occurrences already described, are not yet disappointed. There is much occasion, however, for unceasing prayer to God, that he will carry forward the work which he has begun to a glorious consummation.

We cannot but feel much anxiety for this little band of Protestants, imperfectly instructed as they are, and but feebly prepared to meet a violent storm of persecution if it should arise. Up to this time, however, although very strong efforts have been made to induce them to return to the Greek Church, they have, with very few exceptions, remained firm in their adherence to the truth. They have shown, moreover, a very gratifying interest in the instructions they have received from us, and this interest does not diminish, as it might be expected to do if it were based only upon the novelty of what they are learning. We are endeavoring to make them understand the great truths of the gospel; and we are not without the hope that these blessed truths are beginning to produce a deep and solemn impression upon some minds.

We have a very good school in operation in Hasbaya, taught by an energetic and promising young man, who is zealous for the truth, so far as he understands it, apt to learn and apt to teach. He has himself committed to memory the Assembly's Shorter Catechism, and is teaching it to his pupils. Many others, men and women as well as children, have learned, and are learning portions of Scripture and of the Catechism; while nearly all

show a commendable zeal and docility in receiving instruction, both in public and in private.

Mr. Adger, writing from Smyrna, July 15, says, "The Hasbaya affair becomes more and more interesting. The Protestants have remained firm through a fierce storm of persecution, during which forty of them were driven away from their village. It is a remarkable movement, different, however, from that among the Armenians; as in the times of the Reformation the work of God assumed a different aspect in France and Germany, from what it had in Switzerland. I believe it to be indeed a work of God, commenced by himself, without human agency; except that, in the beginning, a few books were circulated there."

### Constantinople.

LETTER FROM MR. DWIGHT, MARCH 30, 1844.

#### *Preaching of a Vartabed—Denunciation.*

This letter contains a review of the most important events, which occurred at Constantinople during the three months preceding its date. The general routine of missionary labor has been much the same as heretofore; and the encouragement which our brethren are receiving, is undiminished. "There is abundant evidence," says Mr. Dwight, "of a constant extension of the reformation among the Armenians, silent, for the most part, but sure, and giving a bright promise of a full consummation of all our desires and hopes at no distant day."

I have had occasion several times to speak of the change that is gradually taking place in the style of preaching in the Armenian churches. Even many of the vartabeds who are inimical to us, now confine themselves to Scripture subjects, instead of bringing forward the legends of the saints, as heretofore. In one church in the suburbs of the city, the vartabed asked, in one of his sermons, "Why do you speak evil of those who read the gospel, as though it were a bad thing? The gospel is the standard of our faith; and happy would it be if you all read the gospel. Take care what you do. 'It is hard to kick against the pricks.' In opposing those who read, you may expose yourselves to injury. I would that you might cease calumniating, and set yourselves to reading the word of God."

While some preach in favor of the truth, however, others preach against it.

On one Sabbath, recently, the Patriarch came out with a bold denunciation against all Protestants. He said, "When fishermen go out to take fish with a hook, they always employ a bait. They put something on the hook which is very attractive, and it might appear that it was love for the fishes, and a desire to satisfy their appetites, that led the fishermen to do this; but their real motive is not at all one of benevolence but of selfishness. They wish to take the fishes for their own bellies. It is precisely so with the Protestants. This bait is the gospel, and they profess to seek the good of the people; but their real object is to pluck up and destroy. May the curse of God be upon them, and may they all be destroyed!"

On the same day, in another church, the vartabed already alluded to preached an excellent sermon on repentance. He said to the people, "Repentance, to be acceptable, must be from the heart; and it implies the abstaining from all sin. The command of the Bible is, that we be holy like God. It is often said that this way is too narrow, and it is very hard to walk in it; but if you once make the trial you will be satisfied that it is a pleasant way. The entrance is narrow and difficult; but once enter in, and you will find the way full of delights." He also exhorted the people to study the Scriptures, and to pray for help from God *through the mediation of Christ*. At the close of his sermon, he made an extempore prayer, beseeching God to grant his Holy Spirit, and to move all hearts to repentance, to which all the people said Amen, some of them with weeping. The contrast between these two sermons was great indeed. The people are in a wonderful state of preparation for the preaching of the pure gospel; although some who heard the vartabed, went away saying that that was a Protestant sermon.

The papists have lately published two books,—one in the Armenian and the other in Armeno-Turkish,—against the missionaries. The volumes will be extensively read, and may do some injury. There will probably be a counterbalancing good, however, as more attention will be given to certain points which hitherto have not been made very prominent. The works referred to are said to be exceedingly weak in argument, and well calculated to deepen the abhorrence of papal abominations in all enlightened minds.

#### *Interesting Conversion.*

Some interesting cases of new inquiry

have lately come to my knowledge. One of the most remarkable of these instances is that of an Armenian female, who is probably not far from sixty or sixty-five years of age. She had been peculiarly bigoted, and had lived on a very abstemious diet and otherwise afflicted herself, and had spent much time in prayer and reading the Psalms and prayerbooks in ancient Armenian, which she does not understand. Lately when it was proposed to her to go and reside in a certain Armenian family, she had great difficulty in deciding the question, because she had heard that the family had become Protestant, and she was as afraid of Protestantism, as she would have been of the rankest infidelity. She was told by some friends, however, not to fear any contamination from going there, and therefore she went. For three or four days she listened attentively, and with great jealousy, to every word, and watched every movement. She had, all her life, been accustomed to read the Scriptures in the ancient language. Now she heard them read, morning and evening, in the modern tongue, accompanied with earnest and solemn prayer. She heard also a familiar exposition of the truths of the gospel. After the third day every doubt was removed from her mind, and she entreated them to give her also a copy of the modern New Testament. For the first time in her life, she read the Scriptures in an intelligible language, and the Lord opened her heart by his Spirit. I called upon the family recently and found her full of peace and joy in believing. She said to me, "Formerly I thought that salvation would come from *doing* and *suffering* many things; but now, blessed be God, I have learned that Christ alone is my Savior." She is now earnestly endeavoring to lead others to that Savior, whom she has found to be so precious to her own soul.

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LETTER FROM MR. DWIGHT, MAY 18,
1844.

Excursion into the Interior—Progress of Truth.

The following letter gives an account of a visit made by Mr. Dwight to a place in Asia Minor, at no great distance from Constantinople. The doctrines of the gospel, as explained and enforced by our missionaries, are evidently receiving more and more countenance from the Armenians in that community.

I lately spent a week in a very interesting and, I trust, profitable manner, among the Armenians residing in a town in the interior. I had not visited the place for three years, and I was delighted to find the most satisfactory evidence of progress in spiritual things. The number of those who desire to follow strictly the gospel of Christ has greatly increased; and although they suffer much reproach, and are constantly threatened with persecution, yet they remain firm and unwavering. Immediately on my arrival there, and before I had reached my lodgings, I met several with whose faces I was familiar, and who manifested the greatest joy in seeing me. I had not been long seated before several of them called to bid me welcome, and to have some religious conversation.

On the second evening after my arrival, I went by invitation to one of their houses, to preach to them the blessed gospel. I found a good number of males and females assembled in an "upper room," and to them I endeavored to make known the precious doctrine of justification by faith, without the deeds of the law. A very fixed and serious attention was given throughout, and there was some weeping. After I had finished, many questions were asked by different individuals present, on different passages of Scripture. Our Armenian brethren expressed, in a very marked manner, their great delight that I had once more come among them; and it was exceedingly interesting to hear them speak of the progress of the work of God, and of the wonderful effects of the truth on the minds of men. They related several remarkable cases of awakening and conversion, some of the individuals alluded to being present. One very ignorant man had his mind awakened by once hearing the Scriptures read in an intelligible language, accompanied by prayer. Another very rude young man, of great muscular power, being strongly opposed to the evangelical Armenians, took with him several "lewd fellows of the baser sort," and went out, one Sunday, with large sticks, to a place in the field where he knew that "prayer was wont to be made," determined to inflict bodily chastisement upon the brethren. On arriving there the leader of the meeting, who was the particular object of their hatred, fixed his eyes on this young man, and, calling him by name, held the New Testament up before him, and said, "Is there any thing wrong in this book that you wish to prevent us from reading it?"

The young man was immediately overcome; he threw away his weapon, and forthwith became a serious inquirer after the truth. He now appears to be a true disciple of Christ, and he, in turn, is persecuted by those who were formerly his companions in wickedness.

There is another very interesting young man who, for three years past, has been a constant attendant at the meetings, whenever they have been held; and if, by reason of opposition, they are suspended for a while, he always comes to the house where they are commonly held, and spends his time in reading. He is hated and calumniated by opposers more than all the rest; and yet he never speaks of his trials, but pursues the even tenor of his way, not turning to the right or to the left. Every member of his own family is violently opposed to him, except his father, who, though entirely worldly, does not join the rest in opposition, for he is dependent chiefly on this son for his daily bread.

On a subsequent evening I preached again to a room full of Armenians, on the subject of *not doing evil that good may come*. This meeting was in the house of a praying family, the man, his wife, and his mother, all rejoicing in the truth. Two days afterwards I preached again on the *nature and necessity of the new birth*. On each of these occasions, after the preaching, many questions were asked as to the meaning of different passages of Scripture, and again and again did they entreat me not to forget them in my prayers. I have rarely seen a more satisfactory exhibition of simple, primitive piety, seeking to know only the will of Christ, and to do that which is pleasing in his sight.

During my stay, I had repeated private interviews with individuals and with small companies, in which I endeavored to encourage and strengthen them, and to stir them up to greater efforts for the good of their fellow men, and more especially those of their own nation. There are many indications for good, both in this place, and in the country around.

The first meeting was held at Syracuse, July 17 and 18; the second at Oswego, July 19 and 20; the third at Buffalo, July 23 and 24; the fourth at Geneva, July 25 and 26; the fifth and last at Ithaca, July 30 and 31. Among the topics discussed at these meetings, the following inquiries appear to have received special attention: 1. What can be done to diffuse missionary intelligence in the churches, and especially to increase the circulation of the *Missionary Herald* and *Dayspring*? 2. What can be done to cultivate a spirit of prayer for missions, and to secure a larger attendance at the monthly concert? How may collections for the support of missions be made more systematic, regular, and thorough, in all the churches?

Dr. Armstrong gives his impressions respecting these meetings, in a report to the Prudential Committee, as follows:

"So far as I am able to judge, these meetings have, through the divine blessing, been successful, beyond my own anticipations, in giving a new impulse to the cause of foreign missions in Central and Western New York. They were attended by an aggregate of from one hundred and twenty to one hundred and fifty pastors, and by twice that number of warm friends of the cause, not residing in the places at which our meetings were held. In every instance, the interest felt in the discussions and objects of the meeting evidently increased up to the hour of adjournment. An earnest desire was expressed that similar meetings might be held next year, and that a number of places, not reached now, might then be visited.

"A corresponding committee was appointed by each convention, to serve as a nucleus of feeling and action in the missionary cause for the surrounding region, and to carry out, as far as possible, the plans of the convention in all the churches represented in it. Depositories were formed for the publications of the Board, and arrangements were made for an extensive circulation of the *Dayspring*. Pledges were spontaneously given, by pastors and others, to put into operation plans for making collections for the Board more systematic and thorough than they have been heretofore.

"Many went from the meetings with new impressions of the importance and the blessedness of cherishing a spirit of prayer for the spread of the gospel, and resolved to make efforts to render the monthly concert, in their respective churches, more interesting and effective. At Geneva and Ithaca, resolutions were adopted recommending to the friends of missions to observe each Sabbath evening, in their families, as a season of united special prayer for the families of missionaries and for the advancement of the cause of Christ in heathen countries.

"How far the impression made by these meetings

Home Proceedings.

MISSIONARY CONVENTIONS IN CENTRAL AND WESTERN NEW YORK.

In the month of July last, a series of missionary conventions was held in several of the most important places in Central and Western New York.

will be permanent, remains to be seen. The fact that they have been held, seems to have excited interest in various quarters; and inquiries have already been made, if similar meetings cannot be held in other parts of the country."

Subjoined is a list of the corresponding committees above mentioned, and of those persons who have offered to take charge of the publications of the Board. The depositary appointed at Ithaca has not yet been reported.

CORRESPONDING COMMITTEES.

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REV. DENNIS PLATT, Manlius.
REV. J. W. ADAMS, D. D., Syracuse.
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REV. S. M. HOPKINS, Fredonia.
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DEPOSITARIES.

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GEORGE SHELLEY, Esq., Oswego.
JAMES CROCKER, Esq., Buffalo.
J. L. BENNETT, Esq., Genoa.

Recent Intelligence.

CONSTANTINOPLE.—Mr. Goodell, in a letter dated August 7, says: "The apparent change, during the last six months, has been greater than we have witnessed during any other six months of our missionary life." And this change has taken place notwithstanding a very strong and violent opposition.

Under date of August 5, Mr. Dwight says: "Our Armenian services are now so full that I am obliged to open my study to accommodate the hearers. Two vartabeds were present yesterday, and had been two or three times before. We need this moment a regular chapel of a good size; and how are we going to get it?" The new Armenian Patriarch is a man with whom the missionaries have had frequent intercourse in

former years. He seems to be very much in favor of schools and general education; and it is hoped that he may endeavor to introduce a new system of instruction into the schools of the capital.

SYRIA.—Mr. Thomson, writing from Abeih, July 7, says, after alluding to recent events at Hasbaya, "This work appears to go on prosperously. There are many in this neighborhood who wish to take the same course with those of Hasbaya. I do not see how we are to get through with all our work. Doct. De Forest requests me to say that we are suffering for the want of more help."

THE NESTORIANS.—Mr. Perkins writes from Tabreez,—whither he had gone on business for the mission,—July 3. "Our labors and intercourse among the Nestorians are, I hope, assuming a more and more spiritual tone; and a number of the natives are becoming able, active, and faithful preachers among their people. The papists will doubtless continue to trouble us; but we trust that the good hand of the Lord will cause their wrath to praise him."

Mr. Perkins also says, in the same letter:

Since my arrival here I have learned that a celebrated evangelical Armenian bishop has been appointed Catholicos at Etchmiadzin by the Russian Emperor. The finger of God is very conspicuous in this providence. The enlightened views of this bishop caused him, long ago, to be removed from Georgia and detained in European Russia. Now he is restored by the Emperor to his native country, and elevated to be the ecclesiastical head of the Armenian church;—a position in which he cannot fail to exert a very commanding influence in favor of the reformation in progress among his people, especially in these remote regions.

SANDWICH ISLANDS.—Mr. Lyons, who is stationed at Waimea, on the island of Hawaii, says, under date of February 8, "A considerable number of fallen church members, having given evidence of their repentance, have been restored to the privileges of the church. A number also have been received on certificate from other churches. Fifty-five have been received on examination. Among these are some rather aged people. One man of grey hairs had resisted the Spirit through all the revivals, had lived in the midst of Romanists, and was surrounded by their influence. All at once he roused up, as out of deep sleep, forsook his sins, and turned to the Lord. He now appears to be an excellent man. Some young persons were brought into the church by this accession."

Mr. Rice, writing from Hana, East Maui, December 12, says that the Romanists are increasing in that part of Maui. The cause of truth, however, appears to be steadily advancing at that station.

BOMBAY.—Mrs. Allen, wife of Rev. David O. Allen, died at Bombay, June 11. She was formerly connected with the Borneo mission, where she was known as Miss Condit. She had been at Bombay only a few months. Her death was tranquil and happy.

CHOCTAWS.—The past year has been one of distinguished mercy to this mission. Additions have been made to the churches at almost every quarterly communion. Among the converts are some of the best educated men in the nation. The present number of members in the Choctaw churches is 546; being an increase upon last year of 87. The number admitted by profession has been nearly 100.

CHEROKEES.—The present number of members in the churches is about 240. Sixteen have been added during the past year, one half by profession. A letter from Mr. Worcester, dated July 18, describes a temperance meeting recently held among the Cherokees, as follows:

The backwardness of the season, in consequence of long continued rains in the spring, had rendered it an uncommonly hurrying time, and a meeting had been held in the same neighborhood a few weeks before, at which fifty-nine names had been added to the pledge. As it was, the assembly of people was estimated at from 500 to 800. Seventy-five names were added, some of which might be considered as a considerable acquisition. To these may be added fourteen names of children in our school, given in anticipation of the meeting. It is impossible to ascertain what number of names have been added to the temperance pledge within a year past; as nearly as I can estimate, it amounts to about 700. It is admitted on all hands that there is much less drinking than formerly.

DONATIONS,

RECEIVED IN AUGUST.

Board of Foreign Missions in Ref. Dutch Ch.	
W. R. Thompson, New York, Tr.	300 00
Auburn & Vic. N. Y. H. Iverson, Jr. Agent.	
Auburn, Theolog. sem. so. of inq. 8;	
2d pres. ch. s. s. 35,55;	43 55
Cayuga, Fem. miss. so.	14 75
Chenango co. Rev. J. F. A.	3 00
Cotlandville, Pres. ch. (of wh. to const. Rev. JEREMIAH W. WALKOTT an H. M. 50);	100 00
McGrawville, Pres. ch.	20 00
Sennett, Cong. ch.	28 62
Summerhill, Pres. ch.	17 00—226 92
Barnstable Co. Ms. Aux. So. W. Crocker, Tr.	
Turo, Cong. so.	5 25
Boston, Ms. By S. A. Danforth, Agent,	
(of wh. fr. Miss M. B. H. 60; m. box at Miss. House, 6,30; two chil. 2;)	404 59
Buffalo & Vic. N. Y. J. Crocker, Agent.	
Buffalo, Rev. G. W. Heacock, 4; H. Parmelee, 3; Park pres. ch. 54;	61 00
Chautauque Co. N. Y. Aux. So. J. H. Taylor, Tr.	
Westfield, 1st pres. so. wh. and prev. dona. cons. Rev. TIMOTHY M. HOPKINS an H. M. 10 00	
Cheshire Co. N. H. Aux. So. S. A. Gerould, Tr.	
Gilesum, m. c.	90 0
Roxbury, m. c.	6 25
Stoddard, Contrib.	8 30
Swansey, m. c.	15 41
Walpole, m. c.	12 25
Winchester, m. c.	13 52
Ded. exps. of aux. so.	64 73
Casttenden Co. Vt. Aux. So. W. I. Seymour, Tr.	1 60—63 13
Burlington, Mrs. A. E. 5; L. K. 3;	
Misses K. 2;	10 00
Jericho Centre, A friend,	50 00—60 00
Essex Co. North, Ms. Aux. So. J. Caldwell, Tr.	
Amesbury Mills, Village, m. c.	50 00
Newburyport, A lady,	5 00—55 00
Fairfield Co. West, Ct. Aux. So. C. Marvin, Tr.	
Greens Farms, A friend,	3 00
Greenwich, A friend, 50; m. box, 5,87; 55 87	
Southport, Cong. ch. m. c.	1 53—60 40
Geneva & Vic. N. Y. C. A. Cook, Agent.	
Berkshire, Cong. ch. 28,48; Rev. P. L. 15; Miss L. 10; J. D. L. 5;	58 48
Burdett, Av. of ring,	1 00
Candor, A. Hart,	19 00
Centre Lisle, Miss. so.	3 00
Geneva, Pres. ch. PEREZ HASTINGS,	
wh. const. him an H. M. 100; H. Dwight, 50;	150 00
Hector, Pres. ch.	21 00
Mecklenburgh, do.	11 00
Newark Valley, Pres. ch. wh. and prev. dona. const. PETER WILSON an H. M. 71; Rev. M. F. 5;	76 00
Owego, Pres. ch. (of wh. fr. W. Platt, wh. and prev. dona. const. WILLIAM H. PLATT an H. M. 25;)	200 95
Richford, Pres. ch.	15 03
Rushville, Mrs. H.	1 00
Seneca Falls, Pres. ch.	50 00
Skaneateles, Pres. ch. to const. Rev. SAMUEL W. BUSH an H. M.	54 81
Spencer, Pres. ch.	14 50
Union, 1st cong. ch. Dea. C.	5 00
Walworth, Pres. ch.	5 00—675 77
Grafton Co. N. H. Aux. So. W. Green, Tr.	
Hanover, Mem. of theol. so. in Dart. col.	20 00
Greene Co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Durham, Rev. Dr. Williston, wh. and prev. dona. const. Mrs. ISABELLA M. WILLISTON an H. M.	50 00
Hampden Co. Ms. Aux. So. C. Merriam, Tr.	
Long Meadow, Mrs. H., for Choc. hymn book,	50
Springfield, Cont. for do.	14 50
West Springfield, do.	15 19—30 19
Hampshire Co. Ms. Aux. So. J. D. Whitney, Tr.	
Profits of Herald agency, 1843 and 1844,	76 72
Hartford Co. Ct. Aux. So. H. A. Perkins, Tr.	
East Granby, Cong. ch. and so. to const. Rev. J. BOWEN CLARKE an H. M.	50 00
East Windsor, Theolog. ins.	65 00—115 00
Merrimack Co. N. H. Aux. So. G. Hutchins, Tr.	
Boscawen, Mrs. M. A. G.	50 00
Dunbarton,	3 00
Epsom, Cong. ch.	23 00
Franklin, Cong. so. m. c.	25 00
Warner, do.	5 19—106 19
Michigan, Aux. So. E. Bingham, Tr.	
Monroe, Pres. ch.	29 00
Middlesex North & Vic. Ms. Char. So. J. S. Adams, Tr.	
Groton, A fem. friend,	5 00
Middlesex South, Ms. Conf. of Chs. Rev. G. E. Day, Tr.	
Holliston, Cong. ch. m. c.	18 00
Southboro', Mr. Rawson's so.	12 73—30 73
Middlesex Asso. Ct. H. C. Sanford, Tr.	
Middle Haddam Landing, m. c.	10 00
Monroe Co. & Vic. N. Y. E. Ely, Agent.	
Fowlerville, Cong. ch.	37 36
Holley, 1st cong. ch. to const. Rev. JONATHAN COPELAND an H. M.	50 00—67 36
New Haven City, Ct. Aux. So. A. H. Maltby, Tr.	
New Haven, Union m. c. 51,94; 3d ch. do. 8,55; Church-st. do. 9,53; Yale col. do. 21; union colored s. s. for Mr. Griswold, Gaboon, 29,81; a gent. 1;	121 82
New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.	144 03

<i>Norfolk Co. Ms. Aux. So. Rev. S. Harding, Tr.</i>	
Brookline, m. c.	50 00
Milton, 1st evan. ch. m. c. and coll.	46 04
Roxbury, Eliot ch. and so. m. c. 33, 73; gent. 10;	43 73—139 77
<i>Norwich & Vic. Ct. Aux. So. J. Otis, Tr.</i>	
Jewett City, P. F. for Choc. hymn book,	4 00
Mohegan, for do.	10 40
Norwich, for do.	33 67—48 07
<i>Penobscot Co. Ms. Aux. So. E. F. Duren, Tr.</i>	
East Brewer, 3d cong. ch. wh. and prev. dona. const. Rev. ADONIRAM J. COPE- LAND and H. M.	8 00
<i>Pilgrim Aux. So. Ms.</i>	
Kingston, Evan. cong. so. m. c.	5 80
<i>Rockingham Co. N. H. Conf. of Chs. S. H. Piper, Tr.</i>	
Epping, Cong. ch. and so.	15 00
Exeter, J. Kimball,	3 00
Kingston, Ch. and so.	9 25
West Chester, Gent. and m. c.	14 70—41 95
<i>Sullivan Co. N. H. Aux. So.</i>	
Charlestown, Ortho. cong. so.	20 00
<i>Taunton & Vic. Ms. Aux. So.</i>	
S. Attleboro', 1st cong. ch. 32,50; m. c. 45;	77 50
<i>Valley of the Mississippi, Aux. So. G. L. Weed, Tr.</i>	607 25
<i>Windham Co. North, Ct. Aux. So. G. Danielson, Tr.</i>	
North Killingly,	3 00
<i>Windsor Co. Vt. Aux. So. Rev. E. C. Tracy, Tr.</i>	
Bethel, Cong. so.	12 00
Chester, m. c. 15,10; J. B. 2,50;	17 60—20 60
<i>Worcester Co. Central, Ms. Aux. So. A. D. Foster, Tr.</i>	
Worcester, Mrs. E. M. for Choc. hymn book,	1 00
<i>York Co. Ms. Conf. of Chs. Rev. G. W. Cressoy, Tr.</i>	
Biddeford, 3d cong. ch. m. c.	32 00
Saco, 1st par. la. sew. cir. for a child at Madura,	20 00—52 00
Total from the above sources,	\$3,783 04

VARIOUS COLLECTIONS AND DONATIONS.

A friend, for sch. in fem. sem. at Wailuku, 90; do. for Choc. hymn book, 69c.; do. for do. 50c.; Lt. Rogers, U. S. A. 2;	23 19
<i>Ameniaville, N. Y. Cong. ch.</i>	2 37
<i>Andover, Ms. S. ch. 180; Chapel sew. cir. 20;</i> chil. of Chapel mater. asso. for hea. chil. 2,25; W. par. juv. so. for Joseph W. Barr and Sarah L. Holt, Gaboon, 40;	242 25
<i>Babylon, N. Y. Pres. ch. m. c.</i>	6 12
<i>Bedford, Ms. m. c.</i>	54 84
<i>Belleville, Ill. Rev. W. Chamberlin,</i>	6 50
<i>Bethel, Ill. Church,</i>	10 00
<i>Bloomfield, N. J. Pres. ch. (of wh. fr. a friend, for Sarah Louisa Dodd, Ceylon, 20.)</i>	901 80
<i>Brighton, Ms. Mr. Adams's so. coll. 147,50;</i> m. c. 21,20;	168 70
<i>Bryan Co. Ga. Pocket money of a child, dec'd,</i>	5 25
<i>Castro, Ms. Fem. asso.</i>	31 87
<i>Chazy, N. Y. J. C. Hubbell,</i>	10 00
<i>Chelsea, Ms. Winnisimmet ch. and so. m. c.</i>	31 26
<i>Connecticut, A friend,</i>	50 00
<i>Connecticut Farms, N. J. Miss E. Hait,</i>	50 00
<i>Darby, Pa. Pres. ch.</i>	24 50
<i>Deaksville, Ark. m. c.</i>	2 25
<i>Erie, Pa. 1st pres. ch. 60; juv. asso. 2;</i>	62 00
<i>Euclid, O. Pres. ch.</i>	14 50
<i>Fairview, Pa. Pres. ch.</i>	1 62
<i>Fentonville and Mt. Pleasant, Mich. Pres. chs.</i>	5 00
<i>Fort Towsen, Ark. m. c.</i>	16 62
<i>Galway, N. Y. Rev. A. L. Chapin, 5; young la. miss. so. for Galway sch. Dindigul, 25;</i>	30 00
<i>Grand, Pa. Pres. ch.</i>	12 38
<i>Granville, Ill. do.</i>	10 84
<i>Hamiltonville, Pa. 1st pres. ch. W. Curran,</i>	10 00
<i>Hudson, Mich. 1st cong. ch.</i>	5 00
<i>Rhaca, N. Y. Rev. S. Parker,</i>	10 00
<i>Jackson, Mich. 1st cong. ch. m. c.</i>	4 00
<i>Jacksonville, Fla. O. Couger,</i>	10 00
<i>Kalamazoo, Mich. Rev. C. Clark,</i>	10 00
<i>Lancaster, N. H. Rev. D. Perry,</i>	10 00
<i>Litchfield, Mich. m. c.</i>	3 00
<i>Marshall, Mich. Ch.</i>	10 50
<i>Masonville, N. Y. A. Indy,</i>	3 00
<i>Meadville, Pa. Pres. ch.</i>	26 25
<i>Menosquet, Ind. do.</i>	5 00
<i>Mount Vernon, O. A friend, for bible in China,</i>	3 00
<i>Neshamony, Pa. Pres. ch. 62; coll. 11,81;</i>	73 81

<i>Newark, N. J. 3d pres. ch. young people's miss. so. wh. cons. Mrs. CORNELIA TOWN- LEY of Hackettstown, N. J. an H. M. 100;</i> Mrs. M. Crane, 80; a friend, 5; J. C. W. 50c.; a boy and girl, 1; Rev. Dr. Weeks, 3; a brother and sister, 1;	190 50
<i>Newburgh, N. Y. Miss M. Wood,</i>	9 00
<i>Newfoundland, N. J. Pres. ch.</i>	9 00
<i>New Jersey, Miss Landis,</i>	10 00
<i>New Providence, N. J. Pres. ch. m. c. 10;</i> Miss Riggs, 30;	30 00
<i>Orange, N. J. 1st pres. ch. coll. 61,04; m. c. 32,71; 2d pres. ch. (of wh. fr. M. O. Halsted and fam. to cons. WILLIAM O. HALSTED an H. M. 100;) 19c,75;</i>	292 50
<i>Philadelphia, Pa. 11th pres. ch. 139,08; m. c. 10,92; Cedar-st. pres. ch. youth's miss. so. 20; Mrs. M. Linnard, 5;</i>	175 00
<i>Pittsford, N. Y. Mrs. Van Name,</i>	5 00
<i>Poughkeepsie, N. Y. 1st pres. ch.</i>	50 00
<i>Prattsburgh, N. Y. R. Porter, to const. Ep- WARD R. PORTER and H. M. 100; cong. ch. m. c. 10;</i>	110 00
<i>South Armenia, N. Y. Pres. ch.</i>	35 25
<i>South Woburn, Ms. Rev. G. P. Smith's so. wh. cons. STEPHEN CUTLER and H. M.</i>	110 00
<i>Stansstead, L. C. P. Hubbard,</i>	10 00
<i>St. Andrews, Canada E. Pres. ch. m. c. 39;</i> Miss Young, for China, 6; less. dia. 1,52;	36 46
<i>Sullivan, Ms. Mrs. M. Sargent,</i>	2 00
<i>Union City, Mich. Mrs. M. Clark, av. of a ring, for Richard and David H. Clark, Ceylon,</i>	16 00
<i>Wading River, N. Y. Pres. ch.</i>	2 50
<i>Washington City, D. C. 4th pres. ch. miss. so.</i>	30 00
<i>Waterford, Pa. Rev. P. C. 10; Mrs. C. and son, 5,10;</i>	15 10
<i>W. Nassau, N. Y. Pres. so.</i>	10 00
<i>Wilmington, Del. Hanover-st. pres. ch. m. c.</i>	63 70
<i>Windham Centre, N. Y. Young people's so.</i>	61
	\$6,362 19

LEGACIES.

<i>Cornwall, Ft. Jeremiah Bingham, by D. Warner, (prev. rec'd, 284.)</i>	712 42
<i>Monroe, Ct. Miss Hepsay Hawley, (prev. rec'd 512,56;) 282,52; Mrs. Hannah Lewis, 36,22; less exps. 5,88;</i>	312 00
<i>Northampton, Ms. Lemuel Clark, by H. Fer- ry, Exr. (prev. rec'd 600.)</i>	100 00
<i>Plymouth, N. H. Miss Hannah Worcester, by Rev. S. R. Hall,</i>	6 00
	\$1,131 22

Amount of donations and legacies acknowledged in the
preceding lists, \$7,393 47.

GENERAL PERMANENT FUND.

<i>West Springfield, Ms. Timothy Allyn, by S. Lathrop, Exr. (prev. rec'd 2,881.)</i>	323 05
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DONATIONS IN CLOTHING, &c.

<i>Albion, Ches. na. Provisions fr. C. F. Stew- art, for Mr. Potter,</i>	5 00
<i>Fort Towsen, Ark. Hauling, fr. Mr. Willard, for do.</i>	2 50
<i>Montpelier, Vt. A bundle fr. gent. asso.</i>	25 00
<i>Philadelphia, Pa. A box, for Mr. Schneider, Broosa,</i>	
<i>Springfield, Ms. A box, for Mr. Bliss, Trebi- sond,</i>	
<i>Stockbridge, Ms. do. for Mr. Powers, Broosa.</i>	
<i>Wethersfield, Ct. A box, for Rev. S. Hall, La Pointe.</i>	

The following articles are respectfully solicited from
Manufacturers and others.

Printing paper, writing paper, blank-books, quill-
slates, etc., for the missions and mission schools.
Shoes, hats, blankets, sheets, pillow-cases, towels,
shirts, socks, stockings, fulled-cloth, flannel, domestic
cotton, etc.